

A N

ORAL DEBATE

ON THE

COMING OF THE SON OF MAN, ENDLESS
PUNISHMENT, AND UNIVERSAL
SALVATION.

HELD IN

MILTON, IND., OCT. 26, 27, AND 28, 1847.

BETWEEN

ERASMUS MANFORD,
EDITOR OF THE WESTERN UNIVERSALIST,
AND
BENJAMIN FRANKLIN,
EDITOR OF THE WESTERN REFORMER.

“TO THE LAW AND THE TESTIMONY: IF THEY SPEAK NOT ACCORDING TO
THE WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM.”—*Isaiah.*

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SUBJECTS OF DISCUSSION.

I.

DO THE SCRIPTURES TEACH THAT THE COMING OF CHRIST TO JUDGE THE WORLD IS FUTURE?

Mr. Franklin affirms and Mr. Manford denies.

II.

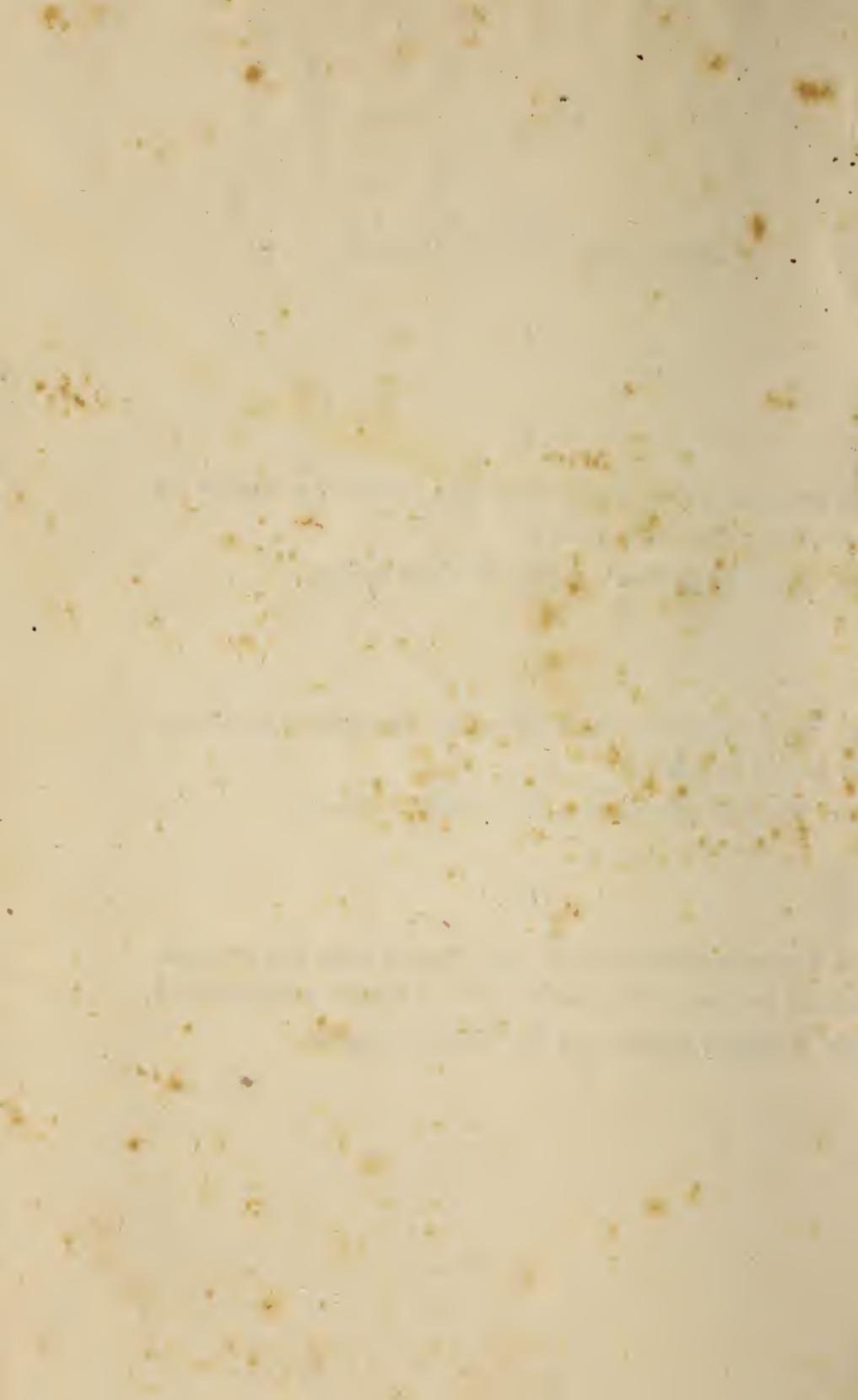
DO THE SCRIPTURES TEACH THE FINAL HOLINESS AND HAPPINESS OF ALL MANKIND?

Mr. Manford affirms and Mr. Franklin denies.

III.

DO THE SCRIPTURES TEACH THAT THOSE WHO DIE IN DISOBEDIENCE TO THE GOSPEL WILL SUFFER ENDLESS PUNISHMENT?

Mr. Franklin affirms and Mr. Manford denies.



THEOLOGICAL DISCUSSION.

PROPOSITION I.

DO THE SCRIPTURES TEACH THAT THE COMING OF CHRIST TO
JUDGE THE WORLD IS FUTURE?

MR. FRANKLIN'S FIRST SPEECH.

MR. CHAIRMAN:

I appear before you on this interesting occasion, in the defense of positions which have had the mightiest influence on the world of any propositions ever defended by mortal man. All philosophers, and men of commanding minds of almost all classes, have been sensible of the fact, that man is greatly under the influence of his *hopes* and *fears*; hence the Christian's hope is spoken of as "an anchor to the soul, entering to that within the veil and is sure," while it is most constantly asserted in the Bible, that "the fear of the Lord is the beginning of wisdom," and "that in every nation he that feareth him, and worketh righteousness is accepted of him." He also places before man the infallible promises of a faithful Creator, inspires in him the only true hope, and, in the same way, he who places before man that which is really the terrors of the Lord, excites in him that fear which is the beginning of wisdom.

We come not here to-day to enquire what the will of man is, nor to enquire what kind of a penalty to fix to a law of human contrivance; but we have assembled to enquire, like rational beings, what are the nature and character of that penalty which the self-existent and unoriginated Jehovah will be pleased to inflict on those who disobey his righteous law, and despise the blood of the everlasting covenant. We come not here to enquire what will be popular among men, or to enquire into the various worldly policies of our times; but to examine the revelation of the Lord Jesus relative to the condition of man after death.

Our propositions are such as all men are deeply interested in, and such as will cause every man to take his stand, either on the one hand or the other. All our propositions bear upon one great question, viz: *Can man do anything in this life that will effect his condition in any way after death?*—The gentleman who is my opponent on this occasion, does not believe he can, while I most solemnly believe that man's happiness in the world to come, will depend upon his conduct in this life. While it will be his settled purpose, to maintain the doctrine, that disobedience to the gospel of Jesus Christ in this life, can do him no good in that world, it will be my settled purpose to show that our eternal *weal* or *wo* depends on our conduct in this life.

I am aware that in taking this position, the atheist will stand just as much opposed to me as the gentleman who is my opponent at present. Indeed, it is his grand objection to the gospel of Christ, that it holds out a retributive state after death.

The deist also stands directly opposed to me; for, although he admits that there may be rewards and punishments after death, he does not admit that any person will be punished for disobeying the gospel of Jesus Christ in this life, or that any man will be made happy in the world to come, for obeying the gospel in this life. From both these parties I am to have no sympathies on the present occasion. This much of a disadvantage undoubtedly I will labor under in the present controversy.

That the views we entertain on the subject we are to discuss, in the presence of this people, will have a great influence on our actions in this life, I do not suppose any person will

deny. My opponent will readily admit that he would act very differently from what he is about to act on this occasion, if he entertained the same views with myself, relative to the connection of our actions in this life, with our interests in the eternal state. And, while I have no right to impeach his motives, I cannot help believing, that he receives the impulse to go forward in this discussion, from very different considerations from those which prompted me to engage in the conflict. If I can tell anything of the considerations which have actuated me, in entering into the present discussion, I must be permitted to say, that I most solemnly believe my positions to be true, and that the positions of my opponent are not only untrue, but detrimental to the morals of the country, the safety and happiness of man, in his relations to his family, the citizens of the community at large, and the civil government under which he lives, as well as his happiness in the world to come. Indeed, if it be admitted that man is a rational being at all, and that motives have anything to do in shaping his character, it cannot be denied that the decisions we are about to make on the great questions at issue between us, will have a mighty influence on our actions.

Feeling sensible of the great effect this question is to have on the world, and believing, as I surely do, that the direct tendency of the doctrine which I shall oppose on this occasion, is pernicious and corrupting, I engage in the work of discussion, under the fullest conviction that I stand in defense of righteousness, the happiness of man in this life and the one which is to come. What Mr. Manford's motives may be in defending his positions on this occasion, I have no right or disposition to prognosticate; but what the legitimate tendency of his doctrine is, I have a right to show, as far as I may prove able. [Here Mr. Manford said, he would like to know what all that had to do with the proposition before us.] I wish to make a few introductory remarks, and of course Mr. M. is entitled to the same privilege.

As it respects my opponent, I only have to say, that I do not know that I could better myself, had I been given choice of all the preachers and editors west of the mountains belonging to his entire party. I could not perhaps have found one man whom I ought to prefer to him. He has been so frequently engaged in conflicts of this kind, that he, no doubt,

has stakes set down at most of the quick-sands and quagmires into which he has previously fallen, so that he may avoid them at present. In one word I may say, he is looked to by the party in this country, as the pillar and support of Universalism. I know of no other man among them in the West, of any considerable note, who will venture forward in a public discussion. Indeed I did not suppose that he would till of late. So little desire have the entire party had for debate, that I have had a *challenge* standing in print more than two years, which reads as follows :

“A CHALLENGE.

“At any suitable time and place, we will undertake to prove that the Universalists differ from the bible in the following particulars : They believe in a different God—a different Devil—a different Hell—a different Heaven—a different Savior—a different Salvation—a different Sinner—a different Saint—a differen Sin—a different Righteousness—a different Gospel—a different Judgment—a different second coming of Christ and a different Resurrection of the Dead!” Ref. Vol. 3; p. 141.

Mr. M., however, is in the field and we are happy to be with him.

In entering into battle as we now are, it is not unusual to reflect upon the consequences that might follow should I be defeated. What then would be my fate, if I should utterly fail, and it should happen to be proved that Mr. M. is right—that he is a true minister of Jesus Christ ? And suppose I persist in opposing his doctrine all my life, and find in the end that it is true ; what will be the consequences ? Nothing, only that I shall be made holy and happy in heaven. As for all the hell I feel in conscience, or find in any other way in this life, for opposing the Gospel of Universalism, its hottest scorchings are quite a source of happiness to me, and even induces me to feel the most undoubted certainty that I am doing right. I am, therefore, in no danger let the matter turn out as it may.

Before I shall proceed directly to the proposition first to be introduced, I wish to apprise the audience of some strange

positions which I expect to see my opponent occupy before the discussion closes. I expect to see him forced virtually to deny the resurrection of the dead. If he does not deny that eternal life belongs to the future state, I shall be greatly disappointed. I shall be much mistaken if he does not attempt to bring heaven into this world. You may also expect him to make immortality something to be enjoyed in this life. You need not be surprised if he should contend that the soul is the life or the breath. I expect to see him in many other singular predicaments which I cannot enumerate now, and that I shall place before him some passages of scripture which it will be hard to get him to acknowledge true. Of all these matters, however, you must judge when you have heard us.

Without further ceremony I shall proceed to read our first proposition. It reads as follows :

Do the Scriptures teach that the coming of Christ to judge the world is future ?

Our proposition is very clear and unambiguous. It matters not to us how many coming of Christ may have taken place ; nor is it material how many judgments may have taken place ; for joining issue as we do, on this proposition, we both tacitly concede, that the scriptures speak emphatically of the coming of Christ to judge the world ; and consequently, the question between us is not, whether the scriptures speak of the coming of Christ to judge the world, but whether that event is *future*. I say that event is *future*—Mr. M. says it is *not*. Here lies the question.

You will readily see from this, that if my friend on this occasion should find some passages which speak of a coming of Christ which is past, it will by no means settle the question ; for there might be a coming of Christ past, and the coming to judge the world future. In the the same way, he may refer to some judgments which are past, spoken of in the scriptures ; but this by no means proves that there is no “judgment to come.” The whole argument will be worth nothing to him, unless it shall be made appear that there is no coming to judge the world future.

If then I shall present one passage that puts the coming of Christ to judge the world future, I shall have gained this question ; for if forty other passages can be found speaking

of other coming of Christ and other judgments, they would not in the least militate against my proof text. If my friend will remember this, it will save him the trouble of quoting the words, "Ye shall not have gone over the cities of Israel till the Son of man be come"—"There be some standing here that shall not taste of death till they see the Son of man coming in his kingdom"—"The Lord judgeth in the earth," &c. &c. This being the case, we shall avoid, I hope, much pointless verbiage which is usually dragged into controversies of this kind.

Without detaining you more lengthily, in defining our proposition, I shall proceed to sustain my affirmative proposition from the infallible oracle of God. In doing this I shall make my first appeal to the language of the apostle Peter, which reads as follows :

"There shall come in the last days, scoffers walking after their own lusts, and saying, Where is the promise of his coming ? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water : whereby the world that then was, being overflowed with water perished ; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. 2 Pet. 3 : 3-7.

This passage seems to have been written for this special occasion, and could not have been worded much more suitable to my purpose, had the apostle written it for my special advantage. The apostle in the first place offered a rebuke to the scoffers of the last days, who, being willingly ignorant, enquire, "Where is the promise of his coming ?" My opponent on this occasion has the honor to continue this enquiry, and is now anxiously waiting for me to show him a promise of the coming of Christ to judge the world. This I hope to be able to do to his fullest satisfaction. He cannot escape from the passage under consideration, by saying it refers to any other coming of Christ than the coming to judge the world. Nor can he say that the judgment spoken of in this passage, was any judgment and perdition of ungodly men which occurred daily, as that upon which he displays his ora-

torical powers before the people sometimes, for in this case there is no *reserving unto the day of judgment*. Nor can it mean the hell of conscience, for its hottest scorchings are immediately after the commission of the crime.

The coming of Christ, the day of judgment and perdition of ungodly men here spoken of, were in the future, and some considerable time in the future when the apostle wrote, as is evident from several considerations. This letter was written in the year 64 of the Christian era, and six years before the destruction of Jerusalem. The last days of the Jewish dispensation had gone by some 33 years, as most men calculate ; and therefore the apostle did not mean, there shall come scoffers in the days of the Jewish polity, for its last days were gone. But my friend may say as some have said, that the Jewish polity lasted till the destruction of Jerusalem. This will not at all suit the language, for he speaks of it as an event farther off than six years.

What goes to show that Peter could not have referred to any coming of Christ soon enough to be included in the last days of the Jewish polity, or any other days between that time and the present, is the fact, that it would contradict a plain statement which he made on another occasion, and a very clear and unequivocal statement of Paul. Speaking of the second coming of Christ, Peter said, “and he shall send Jesus Christ, which before was preached unto you ; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” Acts 3 : 20, 21. Now I would ask the gentleman, who is my opponent, if this restitution of all things is not future ? He is bound to answer this in the affirmative, for I have no doubt it is one of his “one hundred and fifty reasons for believing in universal salvation.” Well, then, I would ask him, if the apostle told the truth, when he said, “whom the *heaven must receive until the times of restitution of all things ?*” If the gentleman relies upon these words as true, he cannot tell of any coming of Christ between the time when Peter uttered these words and the restitution of all things, for he says, “the *heaven must receive Jesus until the times of restitution of all things.*”

I must however call your attention to the language of Paul touching this point. Speaking of the coming of Christ, that

apostle says, that the Thessalonians should not be "soon shaken in mind, or be troubled, neither by spirit, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceieve you by any means, for that day shall not come, except there come a falling away first." 2 Thes. 2: 2, 3. This epistle also was written about six years before the destruction of Jerusalem, and therefore, if any coming of Christ had been expected by the apostle, when that event took place, it would have been no deception to have preached that the day of Christ was at hand. Had a Universalist been there, he would have contended, as my opponent is about to do, that the day of Christ was at hand. I think I am justified in saying this, for even at this day, with the printed language of Paul before him, forbiding it, he now stands ready to contend that the day of Christ was at hand. Paul however commands us, not to let him "deceive us by any means, for," he says, "*that day shall not come except the apostacy come first.*" Now unless my friend can prove that what Paul positively declared "*shall not come,*" *did come,* he can find no coming of Christ at the destruction of Jerusalem.

I maintain then, that as there was no coming of Christ between the time when Peter uttered the words, "There shall come in the last days scoffers," &c., and the coming of the apostacy, and the restitution or all things, that he could not have referred to the last days of the Jewish polity, but must have referred to the last days of the Christian dispensation. Against this my friend will find there is no rising up.

It is not only a fact that the apostacy was to make its appearance before the coming of Christ, but the coming of Christ was to be the end of it. This is evident from the following: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thes. 2: 8. This man of sin—this mystery of iniquity was not only to come before the coming of Christ, but the coming of Christ was to be the end of it. Now can any man in his senses, believe that the coming of Christ was not at hand when Paul wrote this letter, and at the same time believe that event then to have been only six years off? And can he believe in addition to this, that the man of sin—the apostacy, did come in six years, and fully developed himself, and

was put to an end by the coming of Christ to destroy the Jews? This is certainly too much.

But as I wish to get my proof before my friend as soon as possible, that he may make the best defense his cause admits, I hasten to call his attention to another passage, which reads as follows: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the gentiles until the time of the gentiles be fulfilled." Luke 21: 24. The expression "they shall fall by the edge of the sword," evidently refers to the destruction of Jerusalem, but the expression "they shall be led away captive into all nations," certainly extends a long ways beyond that event. The words also, "Jerusalem shall be trodden down of the gentiles until the times of the gentiles shall be fulfilled," extend up to the present time beyond all dispute.

Well, what follows after the Jewish captivity, and the treading down of Jerusalem by the gentiles? The Savior answers: "and there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of the heavens shall be shaken. And *then shall they see the Son of man coming in a cloud*, with power and great glory." Verses 25, 26, 27.

Now notice the order of these events: 1. The destruction of Jerusalem—"they shall fall by the edge of the sword." 2. The captivity of the Jewish nation. 3. The treading down of Jerusalem by the gentiles. 4. The fulfilling of the times of the gentiles. 5. The signs in the heavens. 6. The perplexity of the nations of the earth. 7. The appearing of the Son of man in heaven. My friend will not only try to have the seventh event here mentioned to take place at the same time with the first, but he will try to make it appear that they are precisely the same thing.

To this passage I invite his special attention. And if the captivity of the Jewish nation stands between the destruction of Jerusalem and the coming of Christ, I hope he will show us how he has the two occurrences at the same time.

[*Time expired.*]

MR. MANFORD'S FIRST REPLY.

MESSRS. MODERATORS, LADIES AND GENTLEMEN :

Before examining Mr. Franklin's proof texts, I will notice some of his introductory remarks. He speaks correctly, when he says that man is influenced by hope and fear, and that the Bible informs us, that "the fear of the Lord is the beginning of wisdom." There is a vast difference, however, between the "fear of the Lord," and the fear of an endless hell. The one is filial, reverential fear, and the other is slavish fear; the one purifies the heart and the other corrupts it. The first is the beginning of wisdom, of liberty, of salvation, while the other is the beginning of folly, of slavery, of damnation. "Fear the Lord," is a command of Heaven; "fear an unending hell," is a mandate of creeds. The one should be observed, and all who do regard it, "are accepted of God;" the other should not be heeded, and those who do keep it, receive no praise of God, although they may of men.

He says, "it will be my settled purpose to show that our eternal weal or wo, depends on our *conduct* in this life." If he is right, well might Dr. Watts exclaim,

"Great God; on what a *slender thread*,
Hang everlasting things!"

But if I am not greatly mistaken, it will be Mr. Franklin's "settled purpose" to convince us, that man's eternal "condition after death," depends on the *state* of his *mind* in the *hour of death*, and *not* on his *conduct through life*. According to his theory, a man may spend almost his entire life in the grossest wickedness without receiving scarcely any punishment, and by repentance and baptism, just before death, go immediately to heaven, and occupy as high a seat in glory, as St. John; and yet he says he believes our eternal weal or wo, depends on our *conduct through life*!! He believes no such a thing. I will here inform Mr. Franklin, that although I do not assent to the monstrous proposition, that our *eternal all* depends on our weak and imperfect

efforts during the few moments we spend on earth, yet I do believe that abusing or improving our talents in this world, will effect, in some degree, our future condition. I believe in different "degrees of glory" hereafter.

He tells us that he will not have the sympathies of atheists and deists, in this controversy. Why not? He admits that both of those classes believe the Bible teaches the doctrine of endless torments. In that respect, he and they are "birds of one feather." He also admits, that deists believe with him, that our eternal "weal or wo depends on our conduct in this life." Here again, Mr. F. and the deists are just alike. But then, he informs you that I *agree* with deists and atheists in *rejecting* the gospel, because it teaches endless punishment. Mr. Franklin is certainly "a gentleman and a scholar." I reject endless torment, because it is *no part* of the gospel. The gospel is *truth*, but the dogma of ceaseless vengeance is a falsehood—so I think.

He says, if he "believed as I do, he would act very different from what he now does." Does he mean that he would become a "vagabond in the earth?" He does not wish to impugn my motives, oh no; and yet he tells you that he cannot help believing I am engaged in this discussion from very different considerations from those which influence him. And then he very complacently informs you that *he* stands up in defence of *his* positions, because he believes them *true*, and because they have much to do with *human happiness*. Yes, these are the considerations which have induced *him* to enter into this discussion, but he cannot believe that I am influenced by any such considerations. Mr. F. would do well to remember that "charity thinketh no evil."

He thinks the doctrine of Universal Salvation has a very vicious tendency, and that of endless torment, a very holy influence! I solemnly believe the reverse is true, and when he tries to sustain his assertion, I will offer some "strong reasons" for my opinion.

That Challenge. He will "undertake to prove that Universalists differ from the Bible" in a great many particulars. I think I can prove they differ from that book in several items he does not specify. Universalists like other folks, I believe, are composed of flesh and bones, while the Bible is

made of leather, paper, paste, and ink. Universalists can walk, run, eat, drink, and sleep; the Bible can do neither. Why, Mr. Franklin, you had better revise that challenge. But if he means that *Universalism* differs from the Bible, and he "will undertake to prove" it, I will inform him, that he will find it an easier task to *undertake* to do so than to accomplish his work. I might undertake to demolish the throne of God, but it would be a vain effort.

My friend most evidently tries to raise a dust, by advertising you of some "strange positions," which he expects me to occupy before this investigation closes. He seems to think that if he can succeed in arousing a prejudice against me, he will get along much better in his arguments. But I shall be compelled to deprive him of this advantage, as much as he appears to desire it, by telling my audience that I do not expect to occupy one of those "strange positions."

Do the Scriptures teach that the coming of Christ to judge the world is future? Mr. Franklin has been careful to tell you of several matters, it will do me no good to prove.

1. He says, if I should find a passage which speaks of a coming of Christ which is past, it would by no means settle the question, unless I could show it was a "coming to judge the world." Neither, I answer, will it avail anything for my friend to find a passage, which speaks of a coming of Christ yet future, unless he can show it will be a "coming to judge the world." 2. He says I may refer to judgments, which are past, but this will not prove there is no judgment to come. This is true, and I say in return, that if my friend should refer to judgments yet to come, it would not be proving there is no judgment past. 3. He says, if he is able to present one passage, (he seems to promise a scarcity,) which places the coming of Christ to judge the world in the future, then he will have gained his point. Not so fast my friend. You must not only prove that the coming of Christ to judge was future when the Bible was written, but that it is future *now*. I admit that it was future *then*, but deny that it is future *now*, and right here we join issue.

Mr. Franklin wishes to save me the *trouble* of quoting such passages as the following: "Ye shall not have gone over the cities of Israel, till the Son of Man be come."

"The Lord judgeth in the *earth*." "There be some standing here that shall not taste of death till they see the Son of Man coming in his kingdom." He was very careful not to tell you, my friends, that the coming spoken of in the last quotation, was a coming "to reward every man according to his works." And as *judging* must of necessity precede *rewarding*, the coming, just spoken of, was a coming to judgment. The above passages then do not *trouble* me, but my friend; and hence he tries to persuade me not to use them.

I now come to Mr. Franklin's first proof text, 2. Pet., 3: 7. He tells us that this passage seems to have been written for this very occasion, and for his especial advantage! Such expressions are used to bolster up a strained and far-fetched interpretation of scripture, and for nothing else. He says also that when this epistle was written, the "last days" of the Jewish dispensation had gone by 33 years; and consequently, the Apostle did not mean that the scoffers, spoken of in the text, were to come in the "last days" of the Jewish polity, for its "last days" were past. But I call for *proof* of all this. According to Dr. Lander, the epistle to the Hebrews was written within the year 63, and in the '8 chap. and 13 verse, Paul, speaking of the Jewish Covenant, says, "Now that which decayeth and waxeth old is *ready to vanish away*." On this verse, Dr. Clark makes these remarks: "The Apostle, therefore, intimates that the old Covenant was *just about* to be abolished." See also, Dr. Doddridge, to the same import. But notwithstanding all these authorities, Mr. F. contends that the Jewish covenant *had vanished away* some 30 years before!! That the "last days" mean the last days of the Jewish dispensation, is evident from several passages. Peter, the author of the passage before us, informed the multitude when they supposed some of the people were drunk, that "*This is that* which was spoken by the prophet Joel, "And it shall come to pass in the *last days*, saith God, I will pour out my spirit upon all flesh."—Acts, 2: 16, 17. This is to the point. The last days—the same spoken of in the epistle—were in Peter's *life-time*.

In 1 John, 2: 18, it is said, "Little children, it *is the last time*, and as ye have heard that Anti-Christ shall come, even *now there are many Anti-Christians*, (scoffers,) whereby we

know it IS THE LAST TIME." I have now proved that the last days spoken of by Peter, were in the life-time of Peter and John, and at the conclusion of the Jewish dispensation. Well, Christ was to come in judgment in the last days, consequently, that coming is past, not future, as Mr. F. thinks.

The second proof text, Acts 3: 21, is irrelevant. It proves that there is yet a coming of Christ, but says nothing of a judgment. It proves also that Christ has not come in *person* since he ascended into heaven, in the presence of his disciples, but does not prove that the coming of Christ in judgment, is yet future.

Mr. Franklin's third proof text is 2 Thes. 2: 3. In order to make any kind of an argument, he is compelled to date the epistle as late as possible. But suppose I were to give him here all he asks, which I by no means have to do, would he gain anything? No, for he admits himself that it was written before the dispersion of the Jewish nation. But he is wrong concerning the date of the epistle. According to the best authorities it was written in the year 54, which was 16 years before that calamity befell the ancient people of God. But from this very passage I derive a strong proof that the "day of Christ" was not far in the future, at the time it was written. If it had been a doctrine of the early church that Christ was not to come until the close of the Christian dispensation, and had the Thessalonians been acquainted with this doctrine, the Apostle need not have told them that they should not "be troubled." My friend knows that the most prominent doctrine of his church is that Christ is to come to judge the world at the end of the Christian dispensation—at the "restitution of all things." The most ignorant member of his church is well acquainted with this doctrine. Now he will have to take the ground that the Thessalonians were ignorant of this doctrine, or that they thought the Christian dispensation, which was hardly commenced, was about to close!!

2. "Be not shaken in mind or troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand." They should not be *soon, immediately* troubled about that event, inasmuch as it would be at least 16 years before it would occur. It was not *at hand*, hence

they should not *then* be troubled about it; but he intimates that the time would come when they might with propriety be troubled about that event. But if it is to take place at the resurrection, will the Thessalonians, while in heaven, be troubled about it? "Can any man in his senses," says my friend, "believe that the coming of Christ was not at hand, when Paul wrote this epistle, and at the same time believe that event then to have been six (he should have said sixteen) years off?" I answer, can any man in his senses, believe an event "is at hand," and at the same time believe that it is sixteen years in the future?

3. "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of Sin be revealed, the Son of perdition who *opposeth* and *exalteth*" (in the present tense) "himself above all that is called God, or that is worshipped; so that he as God *sitteth*" (still the present tense) "in the temple of God, shewing himself that he is God." Mr. Franklin says that the "Man of Sin," and the "mystery of iniquity," were to appear before the coming of Christ. Well, the Apostle says "the mystery of iniquity *doth already* work." He says further that the coming of Christ was to end the "iniquity." What this last expression has to do with proving his proposition, I am unable to determine. These are some of my reasons for believing that the coming of Christ in judgment, spoken of in Thessalonians, is not a future event. I have others which shall appear in due time.

I now come to Mr. Franklin's fourth proof text. Luke 21. Here again he is at variance with almost every orthodox Commentator! He says the expression "they shall be led away captive into all nations," certainly extends a "long ways" beyond the destruction. There is not one word in the expression that would lead to such a conclusion. The Jews could be "led away" immediately after the destruction. Does he believe that this leading away did not take place until a long time after the destruction of Jerusalem? But perhaps he will say the expression "led away captive into *all nations*," implies a great length of time. Well, suppose I grant this. Still Mr. Franklin believes that Jerusalem was "trodden down of the gentiles" *at*, and *immediately after* the destruction. But I will notice the order of events

as they are arranged by my friend, more particularly. He has, 1st, the destruction of Jerusalem, "they shall fall by the edge of the sword"—2d the captivity of the Jewish nation—3d the treading down of Jerusalem by the gentiles—4th the fulfilling of the times of the gentiles—5th the signs in the heavens—6th the perplexity of the nations of the earth—7th the appearing of the Son of man in heaven.—What straining after a long order of events! The second event took place at the time of the first. This he dare not deny. The third event took place at the same time of the second; and the fourth event is merely the ending of the third. So four of the gentleman's events are no advance in point of time from the first! So much for more than half of this long order! The 5th and 6th events, must certainly be co-existent, for the "perplexity of the nations" would of course be at the same time of the "signs in the heavens." This is spoiling one more of my friend's "*orders!*" But let me see if the 7th order is not embraced in the 5th and 6th. "Then shall they see the Son of man," that is, when "there shall be signs in the sun, and in the moon and stars." Where now are the seven orders of events! Mr. Franklin must do better than this. There now remains of his long order of events, but the first and the fifth, and these of course become the first and second.—The *first*, the destruction of Jerusalem; and *second*, the signs in the heavens. Between these two events he wishes to throw some 2000 years. But I shall prove beyond all controversy that the second event follows "immediately after" the first. The 25th verse of this chapter of Luke is exactly parallel, as Mr. Franklin himself will admit, with the 29th verse of Matt. 24, which reads as follows: "IMMEDIATELY after the tribulation of those days," etc. What days? Why, the days of the destruction of Jerusalem, and of the leading away into captivity. Where I ask again is my friend's long series of events?

Most orthodox Commentators interpret the 21st chap. of Luke as referring to the destruction of the Jewish polity and nation; and I should not forget to state that our Savior, after mentioning my friend's long order of events, says, "THIS GENERATION shall not pass away till ALL be fulfilled."

I have now carefully examined Mr. F.'s proofs that Christ

is yet to come *in judgment*, and it must be evident to every one that the scriptures clearly teach, that that is not a future event, but that the judgment commenced a long time ago.— Jesus when he was on earth informed men that his judgment would begin in a short time. Read Matt. 16: 27, 28. “For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his work. Verily I say unto you, there be *some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.*” Here Jesus affirms that there were some standing by him, who would not die till he would come *in judgment*, and yet Mr. F., 1800 years after this solemn declaration, is contending that that event has not occurred!! Is Mr. F. wiser than Jesus Christ? I believe that Christ spoke the truth, and that my friend is laboring under a great mistake.

Christ's coming in judgment, and to raise the dead, are two distinct events. The first was not a *personal* coming, but a coming *in his kingdom, in glory, in judgment*, and that of course took place in the establishment of Christianity among the nations of the earth. Christ then *exhibited* himself to the world in his kingdom, glory, and judgments, and he is *now* doing the same. And as the resurrection of the dead, by the power and grace of heaven, is a distinct, important and remarkable event, it is called a coming of Christ. And I wish it ever to be remembered, that throughout the Bible, whenever the coming of Christ in judgment, in his kingdom, is spoken of, nothing is said about the resurrection of the dead; and whenever his coming in the resurrection is spoken of, nothing is said about judgment. And throughout the Bible also, the *beginning* of judgment is connected with the *introduction* of Christ's reign, and the resurrection with the *close* of that reign. These facts stand directly opposed to my friend's whole theory.

I ask Mr. F, what will be the use of a judgment at the end of time? Will it be a Court of Error? He believes that when a man dies, if he happens to be in the right state of mind at that particular juncture, he will go to heaven. And he believes also that if a man should die in sin, no matter how righteous he had lived, he will go to hell. The man that goes to hell must have been judged, for surely God would not

send him there without a trial—a judgment. And so with the man who goes to heaven, he must first be judged, my friend would say. Still he has a future judgment, and all hell is to be disembodied of its contents, and heaven depopulated to attend this great trial. Where, in the name of reason and common sense, is the use of this judgment? Is it to rectify mistakes that were made in the first judgment? If so, perhaps there will be mistakes made in the second judgment, or whatever you may please to term it, and many who are now in hell may get into heaven, and many that are now in heaven may be thrust into hell. And perhaps there may a perfect change take place in the inhabitants of the two places; those in hell going to heaven, and those in heaven going to hell. My friend need not say that I have spoken irreverently, or turned sacred subjects into ridicule. I have only showed some of the inconsistencies of his faith.

I hope Mr. Franklin in his next speech will meet my objections to his theory and interpretations of the Bible, fairly and candidly, and especially do I hope that he will point out all those places, if any, where I have not answered his arguments, or endeavored to do so; for I wish to notice every single argument that my friend may advance. And I shall expect the same kind of treatment from him. In this way we may elicit truth. I hope also that the very best spirit may be maintained throughout the entire debate, and that nothing may occur to mar the feelings of any one. Let every one here assembled, calmly and dispassionately weigh every argument, and unbiassed by prejudice or prepossession, decide in favor of Truth. [Time expired.]

MR. FRANKLIN'S SECOND SPEECH.

MR. CHAIRMAN:

Before I proceed with my affirmative arguments, it will be necessary for me to pay some attention to the gentleman's reply. He was pleased to favor you with a distinction between "filial, reverential fear," and the fear of hell. His distinction is not in the bible. The language of Jesus is: "Fear Him who is able to destroy both soul and body in hell."

He appears displeased that our eternal *weal* or *wo* should depend on our conduct in this life. I cannot see why he should have such an abhorrence of this doctrine. Is his conduct so reprehensible that he thinks it would endanger his salvation? But he further informed you, that, if he was not much mistaken, it would be my settled purpose to prove that it depends on the *state of the mind* at *death* and *not* on our *conduct*. He is much mistaken then; for I believe no such thing. But on the contrary I believe that the Lord will take vengeance on them that know not God and *obey not the gospel*. But you may guess my surprise, to hear Mr. Manford say, "I do believe that abusing or improving our talents in this world, will effect in some degree our future situation. I believe in different degrees of glory hereafter." I did not expect this soon, in his very first speech, to hear him denounce the leading feature—the grand distinguishing characteristic of his doctrine. It is conceded then, thus early in this discussion, that a *finite creature*, in a *finite state*, can do something that will effect an *infinite state*. This I expected to be called upon to prove, but the necessity of this is now superseded by the concession of my friend. But to show his brethren that he is not mistaken, I will refer to a passage of scripture. Since my friend has referred the results of improving or neglecting to improve our talents to the coming world, let me call your attention to the Savior's parable of the *talents*, Matt. 25. After showing, as Mr. Manford says he believes, that those who improve their talents will

be invited into the joys of their Lord, the Savior says of the man who failed to improve his talent, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." V. 25, 30. If then by the abuse of our talents in this life, we may lessen the degrees of happiness in the world to come, as the gentleman admits, why may we not lessen these degrees of happiness until it will not be happiness at all, but misery? The gentleman will repent of this concession for many years to come, especially as it is to go to the world in a printed book.

Mr. Manford wishes me to tell him why I will not have the sympathies of atheists and deists. One principal reason is, that they do not consider my position calculated to destroy the religion of Jesus Christ out of the world. They do consider his position well calculated to accomplish that object, and therefore will sympathise with him, and are anxious for his success.

It appears that my friend cannot see how I could act differently from what I do, unless I would be a "vagabond in the earth." Well he acts differently from myself; is he therefore a "vagabond," to apply his own refined language to himself? Surely not.

From Mr. M.'s little witicism, in specifying other differences between the Bible and Universalists, besides those mentioned in my challenge, I suppose he admits those specified by me. He may as well at least, for they will abundantly appear as we shall proceed.

In defining my proposition, I stated that a reference to any judgment that is past, will not prove that there is no judgment to come; and the gentleman very adroitly responds, that "should I refer to a judgment to come, it would not be proving there is no judgment past." I grant it, but it would be proving my proposition, for it calls for a judgment to come.

I was amused to see my friend approach my proof texts. He did it with as much cautiousness as if he had expected every step to fall into a pit. His remarks upon these important passages of the word of God were perfectly *non-committal*. The day of judgment and perdition of ungodly men—the melting of the elements with fervent heat—the burning up of the earth and all things therein—the passing away of

the heavens with a great noise, are certainly matters of sufficient importance to have been specially recorded in history, if indeed they are past. But did he refer you to the *time* and the *place* where these wonderful things occurred? Not at all. He had not even enough nerve to say, that it referred to the destruction of Jerusalem, although he gave some such intimations. He can tell you that the coming of Christ to judge the world is past, and that he has *proved it*; but *when did it pass?* That is the question. I wish him to tell what that judgment was. What was the perdition of ungodly men? Will he ever be so good as to tell? He wishes to know what good a judgment after death will do. I should be pleased to know what good the judgment of which he speaks will do. He is the last man who should start any such enquiry. After preaching, writing and debating about it for years, he cannot tell us what his judgment is!!! What good does a judgment do in this world, when even the preachers cannot tell what it is? He wishes to know if the judgment after death is to correct mistakes that occurred in a previous judgment. I suppose from this question, that the object of his judgment is to determine who are the guilty.— But I presume the Judge spoken of in the Bible, knows who are the guilty before judgment, and consequently has not appointed a day in which to judge the world, to ascertain who are the guilty, but to pass a final sentence upon all.

What disposition did he make of the "scoffers of the last days." None at all, except it be to try to prove that "last days" related to the close of the Jewish polity. That is, he tried to show, that when Peter, only six years before Jerusalem was destroyed, said, "there shall come scoffers in the last days," he meant that they should come during that six years. But did he show that any scoffers did come, during that period, "saying where is the promise of his coming?" Surely not. It is true, he referred to the words of Joel, Acts 2, and to the words of John, "it is the last time," and said these passages referred to the same time, but on this he gave no proof only his assertion. The exact fulfilment of a prediction, is an infallible evidence of the *time* to which it referred. There was no set of men, during the six years in question, who said, "where is the promise of his coming," but we have just such a set of men in our day, and if we had

no other evidence, this would be sufficient to show that Peter referred to these times.

The gentleman made quite a display over the words, "is waxed old and ready to vanish away." His object as you recollect, was to prove that the old covenant was still in force, and consequently that Peter referred to the last days of it. But in 2 Cor. 3: 11, speaking of the old covenant, Paul calls it, "that which *was done away*." In the 13th verse he calls it, "that which *is abolished*." Rom. 10: 4, the same Apostle said, (year 60) "Christ *is the end of the law*." Col. 2: 14, he says, "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and *took it out of the way, nailing it to his cross*." Now my friend informed you, that I would not get him into any of the predicaments mentioned in my first speech. I told you that I expected to introduce passages of scripture which he would not acknowledge true. I now ask Mr. M. the question: Do you believe that when Paul wrote these several expressions, the old covenant "*was done away*"—"abolished"—"*blotted out*"—"took out of the way," and that "*Christ was the end of the law?*" If you do, the old institution, you must admit, was at an end, truly "ready to vanish away." Will any man in his right mind, believe the old covenant was in force after it was "*done away*," "*abolished*," "*blotted out*," "*took out of the way*," "*nailed to the cross*," and "*Christ was the end of the law?*" Just as soon as he confesses his belief of these passages of scripture, he confesses that the Jewish covenant was at an end, and the apostle Peter, writing after the end of the Jewish institution, referred forward to the "*scoffers of the last days*," which could not possibly have been the last days of the Jewish polity, for it was gone.

But in this same passage, the apostle says, "the heavens and the earth which are now, by the same word, are *kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men*." Now did he mean that the heavens and the earth which are now are reserved unto the destruction of Jerusalem? If he did, he did not mean that they were reserved unto the hell of *conscience*. And if he meant that they were reserved unto the *fire of the hell of conscience*, he did not mean the destruction of Jerusalem,

and consequently it is no difference when Peter wrote. I do not believe my friend dare take any position on this point.— Will he explain this branch of the “glorious doctrine of Universalism ?”

The gentleman's reply on the passage in Thess. calls for but little attention. He says, “ can any man in his senses believe an event is ‘at hand,’ and at the same time believe it is sixteen years in the future ? ” I answer most emphatically, that if it be an event that has been spoken of more than *fifteen hundred years*, as was the case with the destruction of Jerusalem, HE CAN, and that no man of truth and sound understanding could say any thing else. When the first coming of Christ was within sixteen years, all believers considered it *at hand*, and any man who would have taught that it was not at hand would have been regarded as a false teacher. But Paul regarded that man as a deceiver, who should pervert his letter or spirit so as to say the day of Christ was at hand ; for, says he, “ that day shall not come, except there come a falling away first.” This falling away is unequivocally declared to be the Roman apostacy by all great protestants. Christ was to destroy this man of sin with the “ spirit of his mouth and the brightness of his coming.” Was the time at hand when the man of sin should be destroyed ? If so, how does it happen that the man of sin is not yet destroyed ?

The gentleman thinks that if it had been a common doctrine among the early Christians, that Christ would not come till the end of the Christian dispensation , the Thessalonians would have understood it. This is worth nothing, for even those who were in error on the subject, and contended that the coming of Christ was at hand, may have thought the end of the Christian dispensation equally as near at hand.

My second proof text, Acts 3 : 21, the gentleman says “is not relevant.” But in the next breath he says of the same passage : “ It proves also that Christ has not come in *person* since he ascended to heaven.” Well, that is just what I quoted it to prove. That much is then established, and my friend has sanctioned it.

I have been trying to understand my friend from his first speech, and as far as he has taken any position, it amounts to this; Christ has never appeared personally since he as-

cended to heaven, but at the resurrection he will appear personally. But he has appeared already in judgment and in glory. Let us then see what conclusions we can arrive at from these statements.

1. It is rather a ridiculous idea to me, to make a figurative appearing, such as the slaughter of a million and a half of Jews, (if it be even a *figurative appearing*) the "GLORIOUS APPEARING," and rob the *personal appearing at the resurrection of the dead of its glory!!* But if my friend can get round a coming judgment no other way, and the fear of hell seems to press him, he will put the *glory* of Jesus in the past tense, to provide a way of escape. But as the gentleman has decided that the *appearing of Christ in glory* is past, I would be pleased to call his attention to the following passage: "For the grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the *glorious appearing of the great God and our Savior Jesus Christ.*" Tit. 2: 11. Is this "*glorious appearing*" past? If the gentleman says, it is, he gives up one of his favorite proof texts. "When Christ who is our life shall appear, then shall ye also *appear with him in glory.*" Col. 3: 4. Is this appearing of Christ *in glory* past? Surely not.

But I must enquire whether it is the *personal* appearing that *is visible* or the figurative appearing, if there be any such a thing. If he shall say, that the appearing "in glory and judgment," is the one at which "every eye shall see him," I should be pleased to know how they could see him, if he did not appear in person! But I now proceed to show that the personal appearing, the glorious appearing, and his appearing in judgment are all the same appearing, or in other words that the appearing in glory and judgment will be personal. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall SEE THE SON OF MAN COMING in the clouds of heaven, with power and great glory." Now my friend has admitted that there has been no personal coming of Christ since he ascended to heaven. But in this passage we are told, that "all the tribes of the earth shall mourn,

and they shall SEE THE SON OF MAN COMING in the clouds of heaven." Now I ask the gentleman if he believes these words of the Savior? Did he tell the truth when he said, "all the tribes of the earth shall mourn, and they shall *see the Son of man coming in the clouds of heaven?*" If he says, he believes this passage of scripture his position is yielded up, at once; for there has been no coming of Christ up to this time, at which "*all the tribes of the earth mourned,*" nor has there been any coming of Christ, at which all the tribes of the earth *saw the Son of man* coming in the clouds of heaven, nor can all the tribes of the earth ever SEE THE SON OF MAN coming in the clouds of heaven at any other coming but a *personal* one. To this I shall hold the gentleman throughout this day.

"Behold he cometh with clouds and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." As in the passage just noticed so in this, he is represented as coming in the clouds of heaven; and while it is said in the former passage, "*all the tribes of the earth shall mourn,*" in this it is said "*all the kindred of the earth shall wail.*" And in this passage it is said, "*every eye shall see him.*" Can every eye see him at any but a personal coming? Surely not.

"And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 27. I showed in my first speech, that in the preceding verses of this chapter, the Savior places the captivity of the Jewish nation, the treading down of Jerusalem by the gentiles and the fulfilment of the times of the gentiles, between the destruction of Jerusalem and the coming of Christ; and that neither of these was yet terminated, and consequently that the coming here spoken of must be yet future. But now I am helped to another argument by my friend's statement, which is true, that the coming of Christ at the resurrection of the dead will be *personal*. This passage most unquestionably refers to the same personal coming, for he says, "*then shall they SEE THE SON OF MAN COMING IN A CLOUD,*" which could not be the case at any but a personal coming.

My friend has now admitted that this coming is the same as that of the 24th of Matt., and that it was after the destruction of Jerusalem. Well, if it was only one week after, it

was not the destruction of Jerusalem; therefore the gentleman has cut himself off from the old stamping ground. Now he is in a beautiful predicament truly! The coming of Christ after the destruction of Jerusalem! Well, when was it? and what was it?

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep, for the **LORD HIMSELF** shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.” 1 Thess. 4: 14, 17. This is a personal coming, for the “*Lord himself*” is the same as the Lord in person. Not only so, but he is to descend from heaven *with a shout*, which shows that it must be personal. In this passage, as in the 15th of 1 Cor., the coming of Christ and the resurrection of the dead are connected, and the gentleman admits the coming at the resurrection to be personal. Now after writing to the Thessalonians as we have just read, which, as we have clearly seen, refers to a personal coming of Christ, and a resurrection of the dead, the apostle in a second letter addresses them as follows: “And to you who are troubled, rest with us, (in the grave) when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power; when he comes to be glorified in his saints, and to be admired in them that believe.” 2 Thess. 1: 10. Now I ask if it is not as evident as it can be, that the apostle spoke of the same *coming* in the second letter that he did in the first? Well, the gentleman admits that the coming at the resurrection is personal, and we saw as clear as anything can be, that the coming spoken of in the first letter was to be at the resurrection of the dead, and that he told them in the second letter most pointedly, that “that day should not come unless the apos-

tacy come first," and that he gave not the slightest indication that he alluded to any other coming than he had mentioned in the first letter. Not only so, but the coming spoken of in the second letter, was to be when he should come to be *glorified in his saints*. Certainly he is not glorified with his saints in this world! His promise is, "if we suffer with him we shall be glorified together." It was then the coming in glory—in person, at the resurrection, and in flaming fire, he speaks of in both letters. From this my friend cannot escape. If I were in his place, I would not try; but give it up, and take a position that could be defended.

I cordially join him in the hope that nothing unkind shall occur

[*Time expired.*]

MR. MANFORD'S SECOND REPLY.

GENTLEMEN AND LADIES:

Mr. Franklin began his last with the remark, that there is no difference between the fear of the Lord and the fear of hell—an endless hell. I admit that he is correct if his views of God and hell are *true*. The hell of partialism is thus described:—

“ Wide was the place,
And deep as wide, and ruinous as deep.
Beneath, I saw a lake of burning fire,
With tempest tost perpetually, and still,
The waves of fiery darkness 'gainst the rocks
Of dark damnation broke, and music made
Of melancholy sort, and over head
And all around, wind wared with wind, storm howled
To storm, and lightening, forked lightening, crossed,
And thunder, muttering sound
Of sullen wrath.”

Another thus describes the supposed future home of nearly all mankind :—

“ A furnace, formidable, deep, and wide,
O'er boiling with a blue sulphurous tide ;
Where clouds of murky smoke and lurid flame,
Burst out in volumes o'er the dark domain.”

This is the hell of partialism ; it was built according to that system by the Almighty for the sole purpose of imprisoning and tormenting nearly all his offspring, world without end. In the words of Dr. Watts,

“ The breath of God—His angry breath
Supplies and fans the fire,
There sinners taste the second death,
And would but can't expire.”

The god of partialism is the first, the last, *the all*, in this infernal business of tormenting and burning. He built this hell, “ supplies and fans the fire with his angry breath,” and although the helpless victims of his wrath and vengeance would gladly be annihilated, he will not let them “ expire,” as he intends to glut his vengeance on them eternally. I admit there is no difference between the fear of a god of *this character* and the fear of an endless hell. But the God of the Bible, of heaven, and of earth, is as unlike this monster of cruelty, as two opposite characters can possibly be.

Mr. F. thinks I shall repent for many years to come, for saying I believe “ in different degrees of glory hereafter.” I do not expect ever to repent of uttering that truthful and reasonable sentiment. He misrepresents our denomination when he says we do not believe in different degrees of glory in the spirit-world. All the dead will be raised, immortal, glorious, heavenly—like the angels, and enjoy all they are *capable* of enjoying. Are there not different “ degrees of glory ” among the angels of heaven ? All admit there are. We are to be *like the angels*. I admit that if this body of corruption and all the evil associations of this world go with the spirit into the eternal world we might sink deeper and deeper in corruption, till we should be deprived of all happiness. The “ parable of the talent,” to which he refers, does not relate to the future state, as is admitted by

most of Commentators. Bishop Pearce says, "The moral of this parable is, that Jesus would reward or punish christians according to their behavior under the means of grace afforded them: and that from every one would be required in proportion to what had been given to him. *And this distinction, made between them, was to be made at the time when the JEWISH STATE WAS TO BE DESTROYED.*" He complains because I did not prove from *history*, that Paul and Peter and Christ uttered truth, when they spoke of judgment, of the elements melting, and of the coming of Christ! I did not suppose that was necessary; I supposed their words were all sufficient, and I am still of that opinion. As Christ taught he would come in judgment during the life-time of some who were living when he was on the earth, I believe that event took place when he said it would, and exactly as Christ intended. And when Paul and Peter speak of the very same coming, and of many remarkable events connected therewith, I believe the coming and all the events, have taken place precisely as they intended. No higher authority is needed. My friend seems to question the veracity of Christ and the Apostles. Although they solemnly affirmed that the coming in judgment would soon occur, he wants me to prove from history, that that event did take place!!

Mr. Franklin has not seen proper to inform us why he supposes God will judge men twice in the future world—when they die and after the resurrection. All of us would like some light on that subject. He dare not deny that he believes in *two judgments after death*. He tells us that the object of the last judgment will be to "pass sentence on all." But is not every one judged and sentenced as soon as they die, and consigned to hell or heaven? Why then re-judge them? We want Mr. F. to be clear on this subject. He informs you that I cannot tell why I believe God judges men. I will try to tell you in the language of the Bible. "When thy judgments are in the earth the people *learn righteousness.*" He judges men to learn them righteousness. "Zion shall be redeemed by judgment."—Isa 1: 27. "Behold, happy is the man whom God *correcteth*; therefore, despise not the *chastening* of the Almighty, for he maketh *sore* and *bindeth* up, he *woundeth*, and his hands make *whole.*"—Job 5: 17, 18. We learn from these passages,

that the great design of judgment is to humble the sinner; turn him from his evil ways, and make an end of transgression. The apostle Paul expresses the whole in a single phrase—"that we may be partakers of his holiness."—Heb. 12: 8-11.

Mr. Franklin yet contends, that the scoffers spoken of by Peter, were to appear on the earth at the end of the Christian dispensation, and he intimates that I am one of the "scoffers." He must be a Millerite, and had better have his assension robe ready. If he will read the third chapter of Peter, he will find that the scoffers were living when that epistle was written. "For this, they (the scoffers) willingly ARE ignorant of"—verse 5—not *shall* be thousands of years hence. Now this one expression refutes all my friend's Millerism. The scoffers were living in the days of Peter, and so I am not intended, or any one now living or shall live hereafter. It was a prediction of the holy prophets according to Peter, that there should come *in the last days, scoffers*, and as the scoffers HAD COME, consequently, the last days were in Peter's *life-time*. In my last speech I produced this very prophecy that Peter refers to, and we saw that Peter reiterated it on the day of Pentecost, and said it was then being fulfilled; so according to the Apostle's sermon and epistle, the "last days" were in the apostolic age. Well, Christ was to come in judgment in the last days, and hence we have again demonstrated that that coming has taken place. He repeats the assertion, that the last days spoken of by Peter, were at the close of the Christian dispensation. If he is correct, the Christian dispensation is ended, yea, came to its end before it commenced! You recollect, I proved in my last speech that the old dispensation in Peter's day, was "*ready to vanish away*," and hence it was in existence; but he has made no reply to my proof. And you likewise recollect that I also showed that this was the opinion of learned Commentators of his school. Although he has made a great blunder, he is determined to hang to it to the last. Those passages which speak of Christ being the "end of the law," "hath abolished it," &c, do not at all militate against our views. It had lost its *divine sanction*, was no longer *obligatory*; but then the temple was standing, victims were offered on the altar, the high priest and his subordinates were performing all

that Moses had commanded them, and the "holy people" still retained their political existence. The law was abolished when Christ was nailed to the cross, but the Jewish dispensation did not close till that nation was destroyed. If my friend calls this in question again, I will *overwhelm* him with proof. His nonsense about the hell of conscience is worthy of no notice, and I shall not give it any.

I now come to Thess. again, and all he has said on that passage, will engage our attention but a moment. With reference to the duration of human life, the judgment spoken of in that epistle, was not at hand, as it was sixteen years, at least, distant. We do not call an event at hand, that will not occur till that length of time. The Apostle knew that years would come and go, before the coming in judgment would take place, and hence he told his brethren not to be "shaken in mind or troubled" *then*. I have proved that the "man of sin" was in the world when Paul wrote that epistle, but Mr. F. has paid no attention to my proof. As the man of sin was to be destroyed when Christ would come, he enquires if Christ has come, how does it happen that he is not destroyed? How does Mr. F. know that the man of sin, that Paul speaks of, is not destroyed? I admit there is many a man of sin on earth now, but is either of them the one St. Paul refers to? But all great Protestants declare that the man of sin is the Roman church—so Mr. F. says. I will inform him that he is very much mistaken. Dr. Clarke has the following remarks about who was the man of sin. "Some think that the defection of the *Jewish nation*, from their allegiance to the Roman Emperor, is all that is understood by the apostacy, or falling off; and that all the OTHER TERMS refer to the **DESTRUCTION OF JERUSALEM**. Dr. Hammond refers it to the apostacy, to the defection of the primitive christians, to the Gnostic heresy; and supposes that, by the *man of sin* and *son of perdition* SIMON MAGUS, is meant—GROTIUS, applies it to CAIUS CESAR—SCHOETGEN, contends, strongly, that the whole refers to the case of the JEWS, and to the utter and final **DESTRUCTION** of the **RABBINIC** and **PHARISAIC SYSTEM**. Dr. Whitley, is nearly of the same sentiment—Calmet, wonders at the want of *candor* in the Protestant writers, who have gleaned up every abusive tale against the Bishops and church of Rome; and asks

them, "Would they be willing that the Catholics should credit all the aspersions cast on Protestantism, by its enemies?" It then appears that "all great Protestant writers," do not understand this man of sin to be the Roman church. What ever it was, it was destroyed at the coming in judgment. If the Roman church is the man of sin that Paul speaks of, I can prove that the "Reformed" church to which my friend belongs, is a *child* of this man of sin, and children generally resemble their parents.

He quotes several passages more, that speak of the coming of Christ, which I will now notice. I wish you to bear in mind, that I admit a future coming of Christ to raise the dead, but deny that he will then come *in judgment*; and any passage that he may quote, that speaks of the future coming of Christ, will render his cause no aid, unless *judgment* is connected with it. Please remember this. "The glorious appearing of the great God, and our Savior Jesus Christ," spoken of in Titus, 2: 11, seems to refer to the resurrection; and Paul, in Col. 3: 4, may refer to the same event. Neither of these texts say a word about *judgment*, and therefore, are of no service to him. Of course his coming to raise the dead, will be a "glorious appearing," and his coming in judgment, was "glorious" in some respects; for he came to *save* as well as destroy; to *reward* as well as punish.

I am surprised that my friend supposes Matthew 24: 30, refers to the resurrection of the dead. That whole chapter is parallel with Luke 21, and I proved positively, that the latter chapter was all fulfilled at the overthrow of the Jewish nation, and he has not ventured a word in reply to my remarks. If he can overthrow my position, why does he not do it? Why jump to a *parallel passage*, and pay no attention to my explanation and arguments? Is this the course one pursues who is seeking for truth? But why did he not read the 34th verse, which is as follows: "Verily I say unto you, THIS GENERATION SHALL NOT PASS TILL ALL THESE THINGS BE FULFILLED." This forever settles the controversy. The coming of Christ, was to take place during the generation our Lord was on the earth. My friend says, did the Jews see him come? I answer, YES, in the sense intended. Dr. Clarke, thus comments on the

30th verse, quoted by my friend :—" *Then shall appear the sign of the Son of Man. The plain meaning of this is, that the destruction of Jerusalem, will be such a remarkable instance of divine vengeance, such a signal manifestation of Christ's power and glory, that all the Jewish tribes shall mourn, and many will, in consequence of this manifestation of God, be led to acknowledge Christ and his religion.*" Dr. Clarke must be right, for Christ said that the coming should take place within a few years. I shall silently pass all his little talk about my not believing certain declarations of our Savior. It is beneath contempt. The verse from Rev. 2: 7, speaks of the same coming that Jesus speaks of in the passage we have just noticed. Dr. Clarke refers it to the destruction of the *Jewish nation*. Hear him : " *Behold he cometh with clouds, and every eye shall see him.* This relates to his coming to execute judgment on the enemies of his religion ; perhaps, to his coming to **DESTROY JERUSALEM**, as he was to be particularly manifested to them that pierced him ; which must mean the incredulous and rebellious Jews. *And all the kindreds of the earth shall wail, because of him.* By this, the *Jewish people* are most evidently intended, and therefore, the WHOLE VERSE may be understood as predicting the **DESTRUCTION OF THE JEWS.**" He next cites, for the second time, Luke 21: 27, without making an effort to prove my exposition of it to be false ! I should be ashamed to pursue such a course myself ; but I suppose it is the very best he can do. I have not said that the coming of Christ was after the destruction of Jerusalem. Why will he continue to misrepresent me ? He cites 1 Thess. 4, to prove a future coming of Christ, and I admit that the coming at the resurrection is intended ; but it should be borne in mind that Paul, in that chapter, says not one word about judgment. He again cites 2 Thess. 1 : which I have twice shown has no reference to the resurrection. He tells us that the coming spoken of there, and in the first epistle, are identical, without one word of proof that he is correct ! When he proves the identity of those coming, he will have accomplished something for his cause ; but that he can never do. He says he understands me ; but from the manner he blends passages that speak of Christ's coming *in judgment*, with those that speak of his coming at *the resur-*

rection of the dead, I am led to think he misunderstands me, but I think there is no room for that, for I have been very particular to keep these two comings distinct in my remarks.

He labored hard, to show that the coming in judgment was a *personal* coming, because it is said he would be seen. But if he was a little more familiar with the Bible, he would not have deemed that circumstance positive proof. A few passages will serve to illustrate the meaning of such expressions. 2 Sam, 22: 10, 11, "He bowed the heavens and CAME DOWN; and darkness was under his feet. And HE RODE upon a cherub, and did FLY, and he was SEEN UPON the wings of the wind." Here David speaks of his own deliverance, and says the Lord *came down* and *rode*, and did *fly*, and was *seen*. Mr. Franklin, would you not think I was very foolish, if I should contend this was a *personal coming* of the Lord God? Well sir, you are now acting as foolish a part as I should act. 1 Isa, 19, 1, "The burden of Egypt; behold, the Lord RIDETH UPON A SWIFT CLOUD, and shall COME INTO EGYPT: and the idols of Egypt shall be moved at his PRESENCE." Here a judgment in *Egypt* is spoken of, and it is said the Lord would *ride*, would *come* and the idols would be moved at his *presence*. Why don't Mr. F. contend this is a personal coming? I want to hear his explanation of these passages, for I presume his explanation of them, will be the correct meaning of all those passages that speak of the Jews *seeing* Christ come in judgment.

I will now introduce some passages that speak of Christ's coming in judgment, and you will observe that it was soon to take place.

1. "Jesus saith unto him, (Peter,) if I will that he tarry till *I come*, what is that to thee?" The only escape from this passage, is to take the ground that the apostle John, is still living! 2. "See that ye come behind in no gift; *waiting for the coming* of our Lord Jesus Christ." If this scripture does not prove that a coming of Christ was looked for in the days of the Apostles, then no language could prove it. 3. "That thou keep this commandment without spot, unre-bukable, *until the appearing*." 4. "Be patient, therefore, brethren, *unto the coming of the Lord*. Behold the husbandman waiteth for the precious fruits of the earth, and hath

long patience for it, until he receives the early and latter rains. Be ye, also patient, establish your hearts, for the coming of the Lord DRAWETH NIGH." James v. 7, 8. To say in the face of such a text as this, that the early Christians were not taught to expect a coming of the Lord, in their day and time, amounts almost to sheer infidelity! Mark the language. Be *patient, establish your hearts, for the coming* of the Lord DRAWETH NIGH. 5. "And to wait for His Son from heaven, whom He hath raised from the dead."—1 Thess. 1: 10. "And the very God of peace, sanctify you wholly, and I pray God, your whole spirit, soul, and *body*, be preserved blameless, *unto to the coming* of our Lord Jesus Christ."—v. 23. These passages prove that the Thessalonians also looked for the Lord Jesus, in their day and time. 7. "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; and *so much* the MORE, as ye see *the day APPROACHING.*"—Heb. 10: 25. 8. "For yet a LITTLE WHILE, and he that *shall come* WILL COME, and will NOT TARRY."—Ver. 37. What sense would there have been in all this, if Paul knew that the Lord would not come before *twenty centuries* after the time he was writing? 9. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for *the time is at hand.*"—Rev. 1: 3. "Behold *I come quickly.*"—Rev. 22: 7. "He which testifieth these things saith, *surely I come quickly.* Amen. Even so, *come, Lord Jesus.*" My friend contends that the coming spoken of in the passages just quoted, is the coming *in judgment*. Have I not, then, proved as conclusively as language can prove anything, that this coming is past; and if so, the judgment connected with it, is also past.

I shall now prove by the holy scriptures, that the gospel kingdom was to be established with justice and judgment; for while my friend is trying to show that judgment will be in *eternity*, and at the *close* of the gospel kingdom, I shall endeavor to show that it was to be on earth, and at the commencement of the gospel kingdom. "For unto us a child is born, unto us a son is given; and the *government* shall be upon his shoulders. * * * * * Of the increase of his *government* and peace, there shall be no

end, upon the throne of David, and upon his kingdom, to order it, and to *establish with it judgment*, and with *justice* from hence forth even forever."—Isa 9: 6, 7. "He shall bring forth *judgment* to the Gentiles."—Isa 22: 2. "He shall not fail nor be discouraged, till he have set JUDGMENT IN THE EARTH, and the isles shall wait for his law." Isa. 42: 4. "When thy JUDGMENTS ARE IN THE EARTH, the inhabitants of the world will learn righteousness." Isa. 27: 9. "But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, JUDGMENT, and righteousness IN THE EARTH." Jer. 9: 24. "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and execute JUDGMENT and JUSTICE IN THE EARTH." Jer. 23: 5. My friend, and others of the limitarian school, are fond of saying that justice is not done in *the earth*, and therefore must be done in eternity. But what saith the scripture? "I will judge thee in the PLACE where thou was created, in the LAND of thy nativity." Eze. 21: 30. "Behold the righteous shall be recompensed IN THE EARTH; much more the wicked and the sinner." Pro. 11: 31. "For the TIME IS COME (not will come) that JUDGMENT MUST BEGIN at the house of God." 1 Pet. 4: 1-7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that DWELL ON THE EARTH, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to him; for the hour of his JUDGMENT IS COME." Rev. 14: 6, 7. I wish my friend to notice the fact in his next speech, that whenever the scriptures speak of *judgment* they say nothing of *resurrection*; and that the reverse is also true.

Mr. Franklin thinks that the apostle could not speak of one coming in one epistle, and of another coming in another epistle! hence he infers that the coming spoken of in the second letter to the Thessalonians is the same as that mentioned in the first letter! This is something new under the sun and cannot be answered of course!! But really I do hope for his own sake at least, that he will try and do better than this.

[Time expired.]

MR. FRANKLIN'S THIRD SPEECH.

MR. CHAIRMAN:

My last speech, as you must be well aware, remains without any thing that deserves the name of a reply. So far as my opponent has at all alluded to my arguments, he has generally, if not in every instance, endeavored to call off the minds of our hearers to new issues, as it appears to me, to obscure those made in my speech. In order to do this he has made some statements that I think will look bad in a printed book. One of these statements he made in the first sentence he uttered in his last speech, viz: that I said "there was no difference between the fear of the Lord and the fear of hell." This statement he made out and out, unless he understands the words of Jesus, quoted by me, "fear him who can destroy both soul and body in hell," to mean that there is no difference between the fear of the Lord and the fear of hell. But he felt unable to describe the horrors of hell in his own language, and consequently has selected some of the most horrific descriptions he could find from the language of others. This he gives you as a description of his view of hell, of course, for I have attempted no description of my view of its horrors. Yet, you know, he will have it, that hell is in this world! Well, if it is in this world, and as awful as he describes it to be, it is the strangest thing in the world that he cannot tell us what it is! Now, it is astonishing to me, that sinners in this world, can suffer the scorchings of such an awful hell as he describes, and not even know it; but *it is so*, because *it is so*! He need not tell you that he is describing an orthodox hell, or the hell that I believe in—the hell of the Bible is what we are concerned with, and if he does not mean this, he is merely singing this old song over for effect. But he became so vexed that he could not restrain his temper, and burst forth in the following vent of his feelings: "The god of partialism is the first, the last, the *all* in this infernal business of tormenting and burning." This shows what he thinks of that God, who says, "they

shall have their part in the lake which burns with fire and brimstone," and of that Savior, who speaks of a "lake of fire prepared for the devil and his angels." The doings of that God, and his Son, our Lord, he takes upon himself to call "INFERNAL BUSINESS OF TORMENTING AND BURNING." Remember that "tormenting" and "burning," are both the very language of the book of God, applied to the punishment of the wicked. Yet this "tormenting" and "burning" of which God himself speaks, he calls "INFERNAL BUSINESS," in the presence of this respectable audience!!!

Again he says, that I allow he will repent of saying "there are different degrees in glory." That is not what I said at all. But I said, and I now repeat it, that he will repent for saying, "I do believe that abusing or improving our time in this world will affect in some degree our future situation." It is true I quoted the full sentence before, but my remarks showed that what I have now quoted was what I said he would repent of. He is not therefore to turn the whole matter off to the different degrees of glory. But in the statement just quoted, viz, that he "*believes that abusing or improving our time in THIS WORLD WILL EFFECT in some degree our FUTURE SITUATION,*" he has yielded up the bottom, corner stone, the grand pillar, and main distinguishing characteristic of his whole theory. The cry has been from Dan to Bersheba, that a finite being, in a finite state, could not do any thing that could in the least affect an infinite state; but all this is now given up, and Mr. M. "*believes that abusing or improving our talents in THIS WORLD will effect in some degree our FUTURE CONDITION.*" In order to help him out, and to try to convince his brethren that he is right in this, I referred to the Savior's parable of the talents; but he will not have the Savior with him, and insists that the parable of the talents has no reference to the eternal state. Well, I cannot get him to agree to any thing—not even with himself. At one time, the improvement of our talents will affect our *future situation*, and at another time, it has no reference to it. But you may rely upon it, my friends, that he was right in the first place, and that neglecting or improving our talents will effect our future condition; for the Savior says, "*the unprofitable servant shall be cast into outer darkness; there shall be weeping and gnashing of teeth.*" Now, if all

who neglect to improve their talents are cast into this outer darkness, and suffer this weeping and gnashing of teeth, in this life, it is not very severe on a great many of them, for they seem entirely unconscious of it! But this is not strange to a man who can believe that sinners can be tormented forever and ever in this life, and suffer the vengeance of an eternal fire, without knowing that they have been in hell at all! Such is the consummate nonsense Universalism makes of the word of God.

The gentleman tells you that I complain because he did not prove from history that the apostles and Christ told the truth. You all know better than this. We all know that they told the truth, but when he says that the coming of Christ to judge the world is past, he says what they never said; and therefore I simply complain that he did not prove what he said himself. He tells you that the coming of Christ to judge the world—to render to every man according as his work shall be—to take vengeance on them that know not God, by flaming fire—to torment them forever and ever, with a sorcer punishment than death, without mercy, is all past. Well, I complain of him for not pointing us to the time when it passed. This he hesitates upon, and no wonder, for he sees the quick-sand upon which I am bound to strand him. A mighty judgment, that of which he speaks, when he cannot tell us what it is! He says, "as Christ taught he would come in judgment in the life-time of some who were living when he was on earth, I believe that event took place exactly as he intended." He will have to read his Bible again, for Christ never taught any such thing. He cannot find that language in the whole Bible.

No one, as I know of, ever thought there will be two judgments after death. I have said nothing of but one judgment after death, and therefore all his parade about the two judgments after death, is like the printer's "two lines which look so solemn, just put in to fill up the column." But what a glorious disciplinary influence his judgment and punishment are to have in this world, when not one sinner under the whole heavens knows *what* or *when* they were, and he as a minister of righteousness, is almost determined not to tell *what* they were, or *when* they were. But if he cannot tell us where his judgment was, I can very soon show you where

he is. He is in a most sad dilemma, from which he never can escape, which I will now show in a very few words.— He dare not say that the judgment Christ will visit on the wicked at his coming, is the hell of conscience, for if he does, he either admits that conscience is done away, and all past in the life-time of the apostles; or else he admits that my affirmative is true, and that the coming of Christ is future. Come friend M., tell us how you are to get along with this beautiful theory of yours!! Did Christ come in flaming fire—in the fierceness and wrath of Almighty God, visiting the terrible judgment of the hell of conscience upon the disobedient in the life-time of some of the apostles?— And is it so that conscience was done away, and that the flaming fire of its fierce lashings has gone out, and that there is to be nothing of it in the future? If Christ has come, and visited all the fierce judgments upon the world in the life-time of the apostles, he ever intends to, then I may treat you as I please in this discussion hereafter, without any fears of being judged in this world or that which is to come. This, my friend, now contends for, and consequently there is no judgment for us. What a blessed and restraining influence it will have on the wicked, to tell them that in the days of the apostles, God inflicted upon the wicked the lashings of a guilty conscience, but that this judgment is now done away, and that the coming of Christ to judge the world is not future! But I must have pity on him, for he is heartily sick of the hell of conscience, and says, “this nonsense about the hell of conscience is worthy of no notice, and I shall not give it any.” My Universalian friends, did you observe that? After all his preaching to you about the hell of conscience, he now is completely driven from that point, and calls it, “*this nonsense about the hell of conscience.*” Well, he is right, it is nonsense, and not only nonsense, but downright foolishness, and I am glad to hear him cry out so lustily.

My friend is beginning to commit himself to some extent. He says, “I have not said the coming of Christ was after the destruction of Jerusalem. Why will he continue to misrepresent me?” Again he says, “I am surprised that he supposes that Matt. 24: 36, refers to the resurrection of the dead. That whole chapter is parallel with Luke 21, and I proved positively that the latter chapter was all fulfilled at

the overthrow of the Jewish nation." Now let me have your attention to the 24th of Matt., and see whether he has proved that the coming of Christ there spoken of, was all fulfilled at the destruction of the Jewish nation. At the 22d verse, he is speaking of the destruction of Jerusalem, and at the 23d says, "Then if any man shall say unto you Lo, here is Christ, or there; believe it not." What time does he refer to, when he says "Then if any man shall say to you?" Evidently "then" at the destruction of Jerusalem. Well, what "then?" Why, "if any man shall say to you Lo, here is Christ, believe it not." Mr. M., "thou art the man." You say, *there was Christ*; and Christ says, "believe it not." Shall we believe you? or believe Christ? when he says, "believe it not." At the 29th verse, the Savior proceeds: "Immediately after the tribulation of those days." The tribulation of what days? The destruction of Jerusalem, surely. Well, what shall be "immediately after the tribulation of those days?" The Savior answers: "Then shall appear the sign of the Son of Man in the heaven." Well, then the sign of the Son of man did not appear in the heaven till after the destruction of Jerusalem, and of course the coming of Christ itself was after the sign of his coming. Then Mr. M. did not prove positively that this chapter and the 21st of Luke "were all fulfilled at the destruction of Jerusalem," as he says he did, and the destruction of Jerusalem is so far from being called the coming of Christ, that the **SIGN OF HIS COMING** is declared by the Lord himself to be after that event, and of course the coming must be after the sign of the coming. If Mr. M. could have seen any man at the destruction of Jerusalem, crying, "Lo, here is Christ," in the place of "believing it not," as Jesus commanded him, he would have joined and assisted in making the proclamation in the very deed, for at this distant period, he contends that Christ *was there*, and it was there "every eye" saw him! Well, he takes upon himself to say, *you must believe*, what Jesus said *you must not believe*. I have now proved, beyond the possibility of refutation, that at the time of the destruction of Jerusalem, Jesus was not there, and if any man should say *he was*, that we are not to believe it; and that the sign of the coming of Christ did not appear in heaven till after the tribulation

of those days, and consequently that the coming must be after that, so that great event must be sought in some other direction.

I am aware that I referred to several passages where the coming of Christ is spoken of and nothing said about judgment, and I think Mr. M. knew what I referred to them for. In his former speech he had placed the coming of Christ "*in glory and judgment,*" among the things that were, and I quoted these passages that speak of his "*coming in glory,*" to show that the coming in glory is future. This point I gained so fully, that he admitted in his last speech, that the coming at the resurrection, would be a coming in glory; but he allows the first coming, or the coming at the destruction of Jerusalem, as he calls it, was a coming in glory. Well, he is a strange composition any way you can look at him. At one time he calls the work of "*t tormenting and burning,*" "*infernal business,*" and then at another time, when he speaks of the torture, starvation and human butchery that took place at the destruction of Jerusalem, he calls it the appearing of Christ in "*GLORY and judgment!!*"

When I ask him to acknowledge his faith in certain passages, he tells you that he shall silently pass them. That is exactly what I told you at the beginning. I knew I should find some passages he would not confess his faith in. You see then already that it has come to pass, and he will not admit that he believes the passages referred to.

I stated in the outset that my friend finding something called a coming of Christ, which was past, would not avail him any thing, unless he could show that it was *the coming of Christ to judge the world.* Yet in his last speech, he has referred to several passages that speak of some coming of Christ, but not one which speaks of coming to judge the world. Now I admitted that there are places where a coming of Christ is spoken of, that do not allude to the coming to judge the world, and that there are judgments spoken of that are in this world; therefore all his references to judgments and coming amount to nothing, unless he refers to those that speak of a coming to judge the world. He refers to several passages that speak of judgments, but which of them speaks of judging *the world?* The world was not judged at the destruction of Jerusalem, nor at at any time

since that event, or else the word *world* does not include *all*, for millions upon millions of the world had not come into existence at that time, and in all probability have not yet come into existence, and if the coming to judge the world is not future, those who have not yet come upon the stage of action will not be judged at all. Yet he tells you every man will be rewarded according to his works, in one breath, and in the next, that the day of rewards passed in the life-time of some the apostles. His *whole world* then, simply means the few who were destroyed at the destruction of Jerusalem. You will see him attach a different meaning to the words *whole world*, when his affirmative comes up.

But if you will observe, he is involved in another difficulty. He says that he has proved that the coming to judge the world was in the life-time of some of the apostles. It must be then, that the coming to judge the world took place before the destruction of Jerusalem, for if I understand him, the apostles all died before that event took place, and that the whole volume of God was completed, and the judgments spoken of in the book of Revelations, were all fulfilled at the destruction of Jerusalem. Now can he prove that the coming in judgment was in the life-time of some of the apostles, and that they all died before the destruction of Jerusalem, and yet that the coming was at the time of that sad catastrophe? And can the Savior's words be true, at the same time, which put the sign of his coming immediately *after* the tribulation of those days? And are the Savior's words to be believed when he says, "If any man shall say Lo, here is Christ, believe it not?" If they are, my friend's words are not to be relied on, when he says, the coming of Christ *was there*, and that every eye saw him there.

I have now proved beyond all doubt, that my friend does not believe that sinners of our day will ever be judged or punished in any way for sin, not even by the lashings of conscience, for the coming of Christ to judge the world, was all fulfilled at the destruction of Jerusalem, and since that time there has been no hell, judgment, or punishment of any kind for the ungodly, and never will be; and therefore my friend and myself can talk and believe just what we please, without any danger of being brought to punishment, for there

will not—there *cannot*, and there *shall not* be any future judgment. Yet he says the wicked shall not go unpunished. Sublime theory! Glorious consistency! Who will prostitute his reputation for good judgment and sense, so as to swallow down such an egregious bundle of silly contradictions and nonsense.

Mr. M. has now admitted that 1 Thess. 4: 14, 18, refers to the coming at the resurrection of the dead, and consequently that it is personal; but he takes it upon himself to deny that the coming spoken of in 2 Thess. 1: 8, 9, refers to the same event! What reason does he give for supposing that the apostle here speaks of two comings? None at all, but his bare assertion. This is not sufficient to convince this respectable audience. But I can show the best reasons in the world for believing that both passages allude to the same coming. The apostle, in the first epistle, speaks of the personal coming at the resurrection of the dead, and then without giving the slightest intimation that he speaks of any other coming than the one he had before spoken of, speaks of his coming in the second letter, in several of the same words used in the first letter. For instance, in the first he says, "the Lord himself shall descend from heaven with a shout." In his second he says, "the Lord Jesus shall be revealed from heaven with his mighty angels." In the first he says, "then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."—In the the second he says, "when he shall come to be glorified in his saints, and to be admired in all them that believe." Did the Lord come to be glorified in them that believe at the destruction of Jerusalem? Surely not. But he will when the saints shall be caught up to meet the Lord in the air. As it is expressed in the 3d of Col., "then shall we also appear with him in glory." This perfectly accords with Matt. 25: 31. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." In these passages, we have the Lord coming from heaven, the angels with him, the trump of God, the resurrection of the dead, the Son of God upon the throne of his glory, and all the nations assembled before him. Well, now we have come to the time

of the judgment. Is it past or future? He admits that one of the passages speaks of the resurrection state. Well, then they all do, for they evidently all relate to the same time.—Was there to be a judgment after death? or was all judgment to be before death? “I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom.” 2 Tim. 4: 1. Here then, is judgment, an appearing, and a kingdom, at which the dead are to be judged. Yes, it is asserted in so many words, that the *dead* shall be judged at the appearing of Christ. This scripture, my friend does not believe, for he contends that the dead shall not be judged. The apostle Peter says, Christ “was ordained of God to be the judge of the quick and dead.” Acts 10: 42. Does my friend believe this passage? If he does I hope he will tell you so. The very moment he says he believes this passage, he admits that the dead will be judged. This he does not believe. But again the word of the Lord says, “it is appointed unto men once to die, but after this the judgment.” Heb. 9: 27. And the very next verse after this connects the judgment after death with the coming of Christ. Then if the language of God can prove any thing, I have proved that the judgment at the coming of Christ is after death. Indeed the word of the Lord says, “AFTER THAT THE JUDGMENT.”—Mr. M. do you believe this scripture? I do not ask you if you believe my view of it, but is it *true*? If it is, judgment will be “after death,” for that is just what it says. John says, “I saw a great white throne, and him that sat on it, from whose face the heaven and the earth fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.” Rev. 20; 11-13. This passage is as explicit as language can be. It places the king upon his throne, and specifies the dead three times over, and even mentions the repository of the dead, and the books out of which they should be judged.—

Does Mr. M. believe the king will sit upon the throne, and that *the dead will stand before him*? Does he believe as stated in this passage, that *the dead will be judged*?

I will now spend a moment to place Mr. M. in his proper attitude before this community. He has enquired what good punishment after death can do? I answer, that it will maintain the government of God throughout the universe, and especially to restrain evil spirits in this world. But can he tell us what good such a punishment as he talks of will do? Will it restrain sinners to tell them Jerusalem is destroyed? Will it restrain sinners to tell them the judgment is past?— Will it restrain them to preach up a hell of conscience in one breath, and then call it “this nonsense about the hell of conscience” in the next? Will it restrain sinners to tell them in one sermon, that the day of judgment came in the life-time of the apostles, and in the next sermon, that every day is a day of judgment? A mighty restraining doctrine to tell sinners, that every man shall be rewarded according to his works, and then when asked what that reward is, tell him the destruction of Jerusalem! All that are in their graves came forth at the destruction of Jerusalem, they that had done good to the resurrection of life, and they that had done evil to the resurrection of damnation; and it was there the dead, small and great stood before God, and were judged; yes, and it was there the Lord Jesus was revealed from heaven in flaming fire, taking vengeance on them that knew not God and obeyed not the gospel; and it was there the hell of conscience passed away!!! At this day there is no hell of conscience, or any other hell, and never will be, for there is no coming of Christ to judge the “quick and dead,” in *the future*!

[*Time expired.*]

MR. MANFORD'S THIRD REPLY.

LADIES AND GENTLEMEN :

Many things said by Mr. Franklin in his last speech are of an irrelevant nature, and I shall therefore pass them by without comment or notice.

The first thing which has any bearing on the question, is his denial of the fact that "Christ taught that he would come in judgment during the lifetime of some who were living when he was on earth." He says I will have to read my Bible again, "for Christ never taught any such thing." Well, let us see; I have asserted that he did, and I seldom make *assertions*, my friends, without I know whereof I affirm. Turn to Matt. 16: 27, 28: "For the Son of man shall come in the glory of his Father, with his angels, and then he shall REWARD every man *according to his works*; verily I say unto you, *there be some standing here who shall not taste of death, TILL THEY SEE THE SON OF MAN COMING IN HIS KINGDOM.*" Here you see, he declares that he was to *come in his kingdom to REWARD* every man *according to his works*, before some whom he addressed should *taste of death*. Was he not then to "come in judgment during the lifetime of some who were living when he was on earth?" I leave it to you to decide.

The two Judgments after death:—I know Mr. Franklin had not said "anything about two judgments after death;" and no doubt he would be glad if I had said nothing about them—but does he not *believe* in "two judgments after death?"—That's the question! He has a good deal to say about my inconsistencies—let us look at some of his. Does he not believe the soul goes either to heaven or hell immediately after death? And does it not go to the one or the other place, in accordance with a *judgment* pronounced upon it, deciding that it is *deserving* of either the one or other, as the character of the individual may have been? This is the common doctrine, and I will venture to say that Mr. Franklin *believes* it, or at least *acquiesces* in it. If he does not,

let him tell what he thinks becomes of the soul, immediately after death. This, then, is *one* judgment. But does he not believe in another judgment—a great and terrible judgment, when the thousands that have gone to heaven, and the millions (if orthodoxy be true) that have gone to hell, will be brought back again, all congregated together and *judged over again*? This is what is to take place at that *judgment* which he is now trying to prove. I only give you this as one of the *beauties* of my friend's system! You can pursue the subject at your leisure.

My friend next comes to the 24th chapter of Matthew; and truly he labors hard to make it appear that Christ was not to come till after the destruction of Jerusalem! He admits that he was to come "*immediately*" after that event; but he thinks it could not have been *previous* to it, nor at the time of it. His argument is based upon the adverb "*then*." He says, "At the 22d verse he is speaking of the destruction of Jerusalem." The gentleman has fallen into a slight error here;—Christ is speaking, not of the destruction of the city, but of the "*tribulation*" that was immediately to precede it—of wars and rumors of wars—nation rising against nation—kingdom against kingdom—famines, pestilence, earthquakes, &c.—which were "*the beginning of sorrows*;" and of "*false prophets*," and "*false Christs*," and finally of the approach of the Roman army, (or "*the abomination of desolation* spoken of by Daniel) and, in the 23d verse, says: "*Then* if any man shall say unto you, Lo here is Christ, or there, believe it not." But I will admit, for the sake of the argument, that the word "*then*" applies to the destruction of Jerusalem—that Christ had reference to that very identical time, as Mr. Franklin contends;—and what will his argument amount to? Just nothing at all! "*Then* (at the destruction of Jerusalem) if any *man* shall say unto you"—mark that, "*if any man* shall say unto you, Lo here is Christ, or there, believe it not." And why? Because "*there shall arise false Christs, and false prophets, and shall shew great signs and wonders*"—"and shall deceive many"—"*the very elect, if it were possible!*" And further, because you are to take no man's word in this matter: *Behold, I have told you before!* "*False Christs*" did arise at that time, and deceived many—as history testifies; and Christ knowing that this

would be the case, cautioned his disciples against them—telling them to *take no man's word*; that if any *man* shall say unto you, Lo here; believe it not; depend upon your own senses, and upon what I have told you—"For as lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be." You are to "look up" to the heavens for his "sign," and "see him coming in the clouds, with power and great glory." You are not to look for him "in the desert," nor "in the secret chamber!"—nor are you to take any man's word for it, but rely upon yourselves, and upon what I have told you!

But let us read on a little further, my friends, since we have got into the merits of the case, we may as well go through with it. "*Immediately after the tribulation of those days:*" I understand the "*tribulation of those days*" to refer to the "*tribulations*" which immediately preceded the destruction of Jerusalem;—but as Mr. Franklin is desirous that it should be referred to the time of the destruction, I am willing to accommodate him, as it is a matter of but little consequence, so far as the main question is concerned. It means, then, the destruction of Jerusalem. Well, "*IMMEDIATELY after the destruction of the city, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, &c., and THEN shall appear the sign of the Son of man in heaven, and THEN shall the tribes of the earth (or land) mourn; and then (when? Why then.) shall ye see the son of man coming in the clouds of heaven, with power and great glory.*" How long, think you, my friends, is *immediately*? You recollect Mr. Franklin admitted in his last speech that "*the sign of the Son of man, was to be seen immediately after the destruction of Jerusalem.*" I told you in my previous speech that I had not said "*the coming of Christ was after the destruction of Jerusalem.*" The gentleman, true to his nature, caught at the bait, and so goes right to work in his last speech to prove that the "*sign*" of the Son of man, and his "*coming*," were to take place immediately *after* the destruction of Jerusalem! He is a wonderful man to catch at *little things*! But what better does it make it for him, whether Christ was to come *before, at, or immediately after* the destruction of Jerusalem? He must recollect that it was not only immediately *after*, but *immedi-*

ately after that event. How long, again I would ask, is IMMEDIATELY?

But let us read on: "Now learn a parable (or lesson) of the fig-tree. When his branch is yet tender, and putteth forth the leaves, ye know that summer is nigh; so likewise YE, when YE SHALL SEE THESE THINGS, KNOW THAT IT IS NIGH, EVEN AT THE DOORS." Know that *what* is nigh? Why just what he had been talking about—the *coming of the Son of man in the clouds of heaven*, and the end of the *world or age*. And who did he mean by "YE?"—who were to "SEE all these things," and were to "know that it was nigh, even at the doors?" The *disciples*—the identical persons to whom he was speaking. Were not "ALL THESE things,"—the *coming of the Son of man included*—to take place during their lifetime? Were THEY not to SEE "all these things?" "*Verily I say unto you, THIS GENERATION shall not pass till ALL THESE THINGS be fulfilled.*" Now, recollect that his "coming" and every thing else of which he had been speaking previous to the 34th verse—*included* in the phrase "*all these things*"—was to take place, or "*be fulfilled*," during *that generation*. This will not be denied.—Here then I rest the matter—at least until I hear from Mr. Franklin. Say what he will, he cannot avoid the fact that Christ was to come in the clouds of heaven, with power and great glory, during *that generation*, which, at farthest, could not have meant beyond the lifetime of some who were living at that time. But by his admission that "*the sign*" of his coming was to be seen "*immediately*" after the destruction of the city, he has yielded the whole matter. For it must be evident to all, that the very identical persons who were to see the "*sign*" of his coming, were also to see his "*coming*." I will therefore pass to notice one or two passages introduced by my friend in his last speech.

"I charge thee therefore, before God and the Lord Jesus Christ; who shall judge the quick and the dead, at his appearing, and his kingdom"—2 Tim. 4: 1.

Mr. Franklin supposes that the word "*dead*," in this place, means those who are *literally dead!* Well, suppose we admit it for a moment, and see what kind of a *judgment* we shall have. If the word "*dead*" means those that are *literally dead*, then of course the word "*quick*" has an oppo-

site meaning, and refers to those that are *literally alive*.—According then to this exposition of the text, people who are literally *dead*, and who are literally *alive*, will stand before God and be judged! Imagine to yourselves, for a moment, my friends, a vast multitude—some *dead*, and some *alive*—standing up to receive the sentence of the great Judge! Recollect, my friends, I am not ridiculing the Bible, nor am I ridiculing Mr. Franklin—it is only his *interpretation* of the passage. I am only showing the *conclusions* to which his view of the text would lead. I am sure he will thank me for it, and will immediately abandon an interpretation which presents such a ridiculous view of the subject.

But that we may understand what is meant by the “*quick and the dead*,” let us turn to Eph. 2: 1, and see what is said. “*And you hath he quickened*, who were *dead* in trespasses and in sins.” Of course then, those who had been “*quickened*” could be called “*quick*;”—and those who had not been “*quickened*” were still “*dead*.¹” These are the kind of “*quick and dead*” persons that were to be judged by “*the Lord Jesus Christ*” when he should *appear in his kingdom*—the righteous and the wicked, or believers and unbelievers. Let us now see when this judgment was to take place. Recollect, it was to be “*at his appearing and his kingdom*;”—or, as more properly rendered by Wakefield, Tyndale, and others—*at his appearing in his kingdom*. We have just seen when this “*appearing*,” or “*coming of the Son of man*” was to take place; but to render the matter more certain, and make “*assurance doubly sure*,” let us read Matt. 16: 28—“*Verily I say unto you, there be some standing here which shall not taste of death, till they SEE THE SON OF MAN COMING IN HIS KINGDOM*.” Let this suffice for the present.

Another passage introduced by Mr. Franklin is Rev. 20: 11, 12—“*And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them: And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which was the book of Life; and the dead were judged out of those things which were written in the books, according to their works.*”

I am pleased that my friend has introduced this passage,

I have already stated during this discussion, that the *coming* of Christ to set up his judgment, was to be at the time when he *received* his kingdom, and *commenced* his reign—and not when he was to *give up* his kingdom and *terminated* his reign. It will be found that this proposition is sustained by the passage just read from Revelation, when explained by its parallel in Dan. 7: 9-14. These two passages are parallel, as my friend admits. Let us now read from Daniel. "I beheld till the thrones were cast down, and the Ancient of days did sit; whose garment was white as snow, and the hair of his head like the pure wool; his throne like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the JUDGMENT WAS SET, and the BOOKS WERE OPENED. I beheld THEN, because of the voice of the great words which the horn spake. I beheld even till the beast was slain, and its body destroyed and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time." Here then, according to my friend's own admission, is an account of the same "judgment" of which we have read from Revelation. That both Daniel and the Revelator refer to the same scene, is evident from their language: The *judgment was set*—and the *books were opened*, &c. But this "judgment," I affirm, was to be *prior*, or *before* the coming of the Son of man to receive his kingdom, and to establish his reign upon earth. In other words, prior to the opening of the *gospel dispensation*. Let us now read right on from Daniel, beginning where we left off. "I saw in the night visions, (during the same dream, or vision) one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; (the Ancient of days) and there WAS GIVEN him (the Son of man) dominion, and glory, and A KINGDOM, that all people, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Now, who does not see that this language refers to the commencement of the gospel dispensation—when Christ, as the "one like the Son of man,"

was to receive "dominion," and "glory," and a "kingdom?" In other words, when he was to "come in his kingdom?" It cannot refer to the future state, or the close of the Messiah's reign; for then he is to "deliver up the kingdom to the Father," according to Paul's account in the 15th of 1 Corinthians. It refers to the *beginning*, and not the *ending* of Christ's reign. This fact is established beyond dispute.

Notice now that this "judgment" of the "Ancient of days," which is the same as is referred to in Rev. 20—was immediately *preceding* the time when the "Son of man" received his kingdom; consequently it must have taken place some 1800 years ago, or more! Having now disposed of my friends "tremendous judgment," I pass next to take a look at his "lake of fire and brimstone."

He seems to think that this lake of fire and brimstone, mentioned in Rev. 19: 20, 21, is in the immortal state; let us read the passage and see: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both (the *beast* and the false prophet) were cast ALIVE into a lake of fire, burning with brimstone." Now, just so certain as "the beast and the false prophet" belong to this mode of existence, just so certain does the "lake of fire and brimstone" also. They were to be "cast *alive*" into it. Surely they could not be "cast alive" into the future state of existence! But let us read a little further and see what became of them that were "deceived" by the false prophet, and that "worshipped the beast's image." "And the remnant were slain with the SWORD of him that sat upon the horse, which sword proceeded out of his mouth; and all the FOWLS were filled with their FLESH!" Are there to be *fowls* in the future world? And do *flesh and blood* inherit the immortal state?

But again: The "lake of fire and brimstone" mentioned in Rev. 19, is evidently the same as the "lake of fire" mentioned in the 20th chapter. I presume my friend believes in but *one* "lake of fire," or "lake of fire and brimstone." Well, in immediate connexion with the "judgment" (Rev. 20: 11, 12) which we have seen took place more than 1800 years ago, is it said that "whosoever was not found written in the

book of life was cast into the lake of fire." And what is still more, the Revelator goes right on to describe the commencement of the gospel dispensation, or christian church, in the highly figurative and beautiful language of "a new heaven and a new earth," terming it the "holy city," the "new Jerusalem." "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband; and I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God!'"—Rev. 21: 1-3. There can be no doubt but this beautiful language applies to the church militant—the new dispensation, or reign of the Messiah on earth. What a nice correspondence there is between the vision of Daniel and that of John! In the first instance, "the judgment was set, and the books were opened"—and Daniel "beheld till the *beast* was slain, and his body destroyed, and given to the *burning flame*"—then immediately *after* this "judgment" and "burning" of the "beast," he saw, in the same "night visions" the "coming of the Son of man," to receive "dominion, and glory, and a *kingdom*"—in other words, the opening of the *gospel dispensation*. John also saw the "judgment"—"a great white throne, and him that sat on it"—and "the books were opened"—the "*beast*," together with the "false prophet," were cast into a lake "*burning with fire* and brimstone"—then immediately after this "judgment," and "burning" of the "beast," John also saw the ushering in of the new dispensation," or reign of the Messiah—as described in the beautiful language just read in your hearing—"the holy city, new Jerusalem, coming down from God out of heaven."

I think you can see now, my friends, that this "judgment," whenever it was, has long since passed. One thing is certain; it preceded the gospel dispensation—how long, I pretend not to say—but that it did precede it, is a fact as clearly established as any fact of history can be. My opponent may try to make it appear differently; but he will *try in vain*—I defy him to avoid this conclusion!

I am gratified to find that Mr. Franklin is not disposed to deny the fact, that the early christians did look for a "com-

ing" in their day and generation. This fact is so evident that but few men can be found who have the hardihood to deny it. Will my friend be so good as to inform us *what kind* of a coming of Christ it was that the early christians looked for? We would be pleased to know also, what *caused* them to expect a "coming" in their day? What put it in their heads that such would be the fact? Surely they would not look for an event which had not been promised! Now, if it was an error for them to look for a coming of Christ in their lifetime, would not the apostles have corrected this error? But instead of doing this, they frequently encouraged them to look for such an event. Hear James, in his letter to his brethren, written a very few years before the destruction of Jerusalem—"Establish your hearts; FOR THE COMING OF THE LORD DRAWETH NIGH"—Jas. 5: 8.—What "coming" did the apostle allude to here? Does not this language convey the idea that the "coming of the Lord" was to be in the lifetime of the persons addressed? Could it be said of a "coming" that is yet future, that it "drew nigh" in the days of the apostle? But perhaps my friend will say this coming was not a coming to "judge." Read the next verse:—"grudge not one against another, brethren, lest ye be condemned; (or damned) behold, THE JUDGE STANDETH BEFORE THE DOOR!"

In referring to my last speech, Mr. Franklin says I have referred to "several passages that speak of *judgment*, but which of them speak of *judging the world?*" My friends, what is the import of this language? Why, it is virtually admitting that all I lack of proving my proposition is, that the *judgment* is not quite extensive enough. If the passages I have quoted had only spoken of "*judging the world*," I would have gained my point! Then according to this admission, I have proved that the *coming of Christ to judgment* took place at the commencement of the Christian dispensation, just as I have contended. My friend, I repeat, virtually admits this; but says, in hope of escaping the difficulty, that these passages only "speak of *judgment*"—that there is nothing said about "*judging the world*." Very well; I am satisfied with the admission—it is really more than I expected from my friend! But as I have proved beyond a doubt, (and as he has admitted) that the coming of

Christ, to execute "judgment," took place some 1800 years ago, I will ask my friend Mr. Franklin to point out the evidence of any other "coming" connected with "judgment"—either to "judge the world," or any *part* of it! Let him do this and I will be satisfied.

But my friends, I wish you to notice the unfairness of my opponent. He says the passages I have introduced say nothing about "judging the world." And pray what passage that he has introduced, connected with the coming of Christ, says any thing about "judging the world?" He has been trying to prove that Christ is yet to come to "judge the world." Has he done it? Let him find a passage that speaks of Christ coming to judge the world, and I promise you, my friends, to show that it is a past event—at least, that the "coming" is past, and that the passage belongs to my side of the question! He that diggeth a pit oftentimes falleth into it himself!

If Mr. Franklin could have shown that the *future* coming of Christ will be a "coming to judgment"—say nothing of "judging the *world*"—but even *judgment*—I would have yielded the point at once, without asking him to prove that it means "judging the *world*." But as he has made this issue himself, he must not think hard of me if I hold him to it hereafter. Let him tell us, if he pleases, how many of *his* proof-texts speak of a coming to "judge the world."

As I have proved that Christ was to come during the apostolic age—that the early christains *looked* for this event—and that this coming was to be connected with "judgment," it is very easy to see why my opponent raises this objection. It was his last resort. I have not proved any thing about "judging the *world*!" He then assumed the position that the word "world" means every individual of Adam's race that ever did, or ever will live. Hence he says "Christ could not have judged the *world* in the past, for very many of the *world* were not born at that time." Truly, he is a very ingenious man! Will he abide the definition of the word "world?" I suppose if he had been present when our Savior said to the disciples, "The *world* hateth you," he would have replied, "Not so, my Lord, for many of the *world* have not been born yet!" And again, when Jesus said, "Yet a little while, and the *world* seeth me no more,"

he would have replied, "Nay, Lord; you should not say so; your language implies that the world *has* seen you; this is not correct, for many of the world have not been born yet!" But I repeat, will my friend abide this definition of the word? If he will, let him say so in his next speech, and I will then show him what will be the consequences!

But, my friends, have I not given you passages that speak of "judging the world?" What of Matt. 1: 6th? "For the Son of man shall come in the glory of his Father, with his angels, and then he shall REWARD every man *according to his works.*" Does not this convey the idea of "judging?" And does not my friend carry this "coming" into the future, to his great day of judgment? Certainly he does. But I defy him to get it beyond the *lifetime of some who heard him announce it!* And so of nearly every passage that I have quoted. They are all connected, more or less, with judgment—and a *judgment of the world*, too. "Behold I COME QUICKLY, and my REWARD is with me, to give to *every man* according as his work shall be"—Rev. 22: 12. "Behold the JUDGE standeth at the door." The difficulty under which Mr. Franklin labors, is, that he has got the erroneous idea into his head that the judgment of Christ was to take place, and be consummated, *all at once!* This is the common idea with the majority of christians! But nothing could be more erroneous, or farther from the truth! He should recollect that Christ was not to "judge the world," all at once! This is a *progressive* work. It *commenced* in a very signal manner, at the destruction of the Jewish nation, when Christ came to establish his KINGDOM. It has been going on ever since, is still going on, and will continue to go on, until Christ closes his reign, and delivers up the kingdom to his Father. When it is said "He hath appointed a day in which he will judge the world" by Jesus Christ, we should recollect that this is the *gospel day, or dispensation*, in which the world is to be judged—and not a day of 24 hours, as some very foolishly imagine! Christ is *now* judging the world, and will continue to do so, until the final winding up of his administration.

I do not say that the world was judged at the destruction of Jerusalem, nor at any other time; this could not have been done, as my friend very rationally remarks, because

“the world had not been born yet!”—but Christ *came* to judge the world at that time, and he will succeed in doing it, before he *quits* judging! Let Mr. Franklin give us a passage that speaks of the coming of Christ to judgment, or any thing about his judgment, and I pledge myself to show that this judgment *closes* just where he thinks it begins! This, my friends, is the difference between us!

He would like to make you believe that because I say some judgments are past, and that Christ’s judgment commenced long ago, that therefore I believe in no judgment in the future! But this assertion will not amount to any thing, and therefore I will let it pass, by simply remarking that if Christ’s mediatorial reign has closed, then I believe in no judgment that is future, but not otherwise!

It does seem to me that if ever an individual made a complete failure, and was in duty and honor bound to yield up a matter in dispute, it is Mr. Franklin at this time! Truth and justice demand it of him. What has he done to establish his proposition? Nothing—absolutely nothing! And to show further to what lengths he is driven for argument, let the following example suffice. He says that inasmuch as Paul speaks of the coming of Christ at the resurrection, in 1st Thess.—therefore we ought to believe that he meant the same thing in 2d Thess., where he speaks of his coming, or being “revealed” in connexion with judgment! No doubt my friend would like to have it so; but the events are too widely different in *time* and character, for me to consent to any such interpretation—just to please him. The one belongs to the commencement of Christ’s reign—the other to the close of it. There is no doubt but the apostle speaks of a “coming” in both of these places; but the circumstances are widely different. In one he speaks of the *resurrection*, but says nothing about *judgment*; while in the other he speaks of *judgment*, but says nothing about the *resurrection*; and as *judgment* and the *resurrection* are never mentioned in connection with each other, this fact of itself ought to be sufficient to convince any reasonable man that the apostle has reference to two very different events.

I have now noticed all the gentleman’s speech that I deem worthy of attention. I hope in his next that he will give us some of his “strong reasons;” and that he will also pay

some attention to Matt. 24th—and especially to the phrase, *this generation*, I am anxious to know what he will do with this matter. Will he also show us how he reconciles the 42d and 34th verses of this chapter, with his idea of the “coming?”

[*Time expired.*]

MR. FRANKLIN'S FOURTH SPEECH.

MR. CHAIRMAN:

The gentleman allowed in his last speech that many things in my speech were irrelevant, and that he would not notice them. I am getting to understand him better than I did at first. When I present something that he knows he cannot reply to, he pronounces it not relevant, and passes on. If it is to be regarded as a sufficient refutation of the arguments of an opponent, to say they are not relevant, I can very conscientiously say, that the whole of his last speech is a total failure, which is certainly as good argument, as for him to say my arguments are not relevant.

I said that the language, that “Christ taught that he would come in judgment in the life-time of some who were living when he was on earth,” is not in the Bible. In view of this my friend boasts, that he does not assert without knowing whereof he affirms. But did he produce the language? He certainly did not. He simply referred you to Matt. 16: 27, 28. How does he try to make out his case from that passage? He does it by quoting both verses in one sentence, when they relate to different *times*, and to two different *things*. The 27th verse speaks of his coming in judgment, and rewarding every man according as his work shall be, and makes a full stop. The 28th verse takes up another subject altogether, and states that there were some present who should not taste of death till they saw the Son of man

enter upon his reign, or, as stated in Mark 3: 1, "till they have seen the kingdom of God come with power." There is not an intimation in the 28th verse that it alludes to the time when the things spoken of in the 26th verse should be done. But it speaks of another matter altogether, and says there were some present who should not taste of death, till it should take place.

Will the gentleman answer this question? What part of the world does "every man," in the 27th verse include?—According to Universalism, it could not include those who had died before that time, for Universalists do not believe the dead will ever be judged. It could not include those who should live after the death of those who stood present at the time the words in question were spoken, for the coming and rewarding both appear to be at the same time. But I shall dismiss this, till another part of my speech.

Mr. Manford allows that, although I did not say any thing about two judgments, that I nevertheless believe in two, and kindly points them out to me. I do not know of any place in the Bible that states that the righteous go immediately to heaven, or that the wicked go immediately to the final place of punishment. Lazarus was carried to Abraham's bosom, and the rich man found himself in hades, but we have no account of their being judged yet. If there are more judgments than one spoken of in the Bible, after death, I do not know it, and therefore, simply believe in one. It is no difference to me what the general opinion is—I am only to answer for myself. The gentleman still appears to think that the object of God's judgment is to decide who are the guilty, but God knows this all the time, and consequently could not judge men for that purpose at any time.

I suppose my friend thought, I labored hard on the 24th of Mathew, simply because it was so hard for him to make his reply; for I thought it was very easy to refute all he had said on that passage. He told you that I admitted that the coming of Christ was to be immediately after the destruction of Jerusalem. This is a mistake. I simply quoted the words of the Savior to show that the sign of the coming of Christ was not to appear in heaven till after the destruction of Jerusalem. On my remarks on the 22d verse, he says, I "have fallen into a slight error, here—Christ is speaking

not of the destruction of the city, but of the "tribulation" that was to immediately precede it." After every Universalist that has ever written or spoken on the days mentioned, in that verse; has applied it to the destruction of Jerusalem, the gentleman now turns round, and says "Christ is speaking not of the destruction of the city," in that passage, but of the wars that were before that event. The "great tribulation, such as was not since the beginning of the world to this time, no nor never shall be," was not the destruction of Jerusalem! This is a new kind of Universalism. This does not surprise me any. I have long since known that to defend the doctrine of my friend, a man is compelled to run into numerous contradictions. This you will see fully made manifest before I get done with the gentleman's last speech.

My friend asks the question, why should we not believe those who said "Lo, here is Christ?" and answers, "because there shall arise false Christs." Very good. There were false Christs there, but if any man should say, "Lo, here is Christ," (at the destruction of Jerusalem) "BELIEVE IT NOT." Now if Christ actually did come at the destruction of Jerusalem, and was there, and any one said "Lo, here is Christ," why did he tell them, not to believe it?—Mr. Manford says Christ WAS THERE, just as the Lord intimated the false teachers would say, and Jesus says BELIEVE IT NOT.

I could not but feel amused with my friend, in the very midst of his arguments to prove that Christ come at the destruction of the devoted city, he paraphrases the Lord's language thus: "You are to look up to the heavens for his sign, and see him coming in the clouds, with power and great glory." That is just what we have been telling our Universalist friends all the time; hence the propriety of the expression, "every eye shall see him." Did any one *look up to the heavens* for his sign, and *see him coming in the clouds* at the destruction of Jerusalem? No, nor at any time since that event.

In his former speech he declared most positively that the whole of the 24th of Matt., and the 21st of Luke, was fulfilled at the destruction of Jerusalem, but now a considera-

ble portion of the 24th of Matt. was fulfilled before the destruction of Jerusalem! Thus the gentleman can change his position to suit the times. Relative to the destruction of Jerusalem, I have now shown that the Savior *was not there*, and that the sign of his coming was not to be seen till *after that event*, and the gentleman has now admitted that our Savior, in speaking of his coming, taught that we should *look up* and *SEE HIM COMING IN THE CLOUDS*. This coming in the clouds has not taken place.

The gentleman approached the words, "this generation shall not pass away till all these things be fulfilled," but the word *generation* means *race* or *family*, and as the Jewish *race* or *family* has not passed away, the passage affords him no assistance. It is true the word *generation*, or the Greek from which it comes, has other meanings; but *family* or *race* is the first meaning, and the gentleman is not to assume some other meaning, and set aside the first meaning, without giving any reason for it, and then found his argument upon this assumption! In the place then of finding any thing to sustain him in the 24th of Matt., he has virtually given up his doctrine.

Mr. Manford, in his last speech said something about *little things*, but if his quibble on the words "quick and dead," is not to be put down as a little thing, and that too, one of the *least* of all *little things*, I am greatly mistaken. When the apostle says, "I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and dead, at his appearing and kingdom," it does not mean the literally living and dead! And why? Because, then the people who are literally dead and are literally alive will stand before God! And what of all that? All that, and what the apostle said with it, does not say that they will be literally *dead when* they stand before God. But he felt so conscious that he was ridiculing the very language of the Holy Spirit of God, that he could not leave it without apology; and I have no doubt you all thought as he did, that it really needed one.

Let us see how the gentleman will like his own logic.— Some man says to him, the passage, 1 Cor. 15: 52, can not mean the literally dead; for it says, "the *dead shall be raised incorruptible*," and a dead man cannot be incorruptible. I

think he would begin to inform him that they shall be made *alive* when they are raised. The same will explain the passage before us. They were the literally living and dead when Paul spoke, but of course the dead will be made alive before the judgment. But what was most weak of all, was the reference to Eph. 2: 1, where the apostle speaks of being "dead in trespasses and sins," to prove that 2 Tim. 4: 1, meant the same. According to this logic, it appears that as the apostle once speaks of persons being dead in trespasses, he must *always mean dead in sins*, where he speaks of persons being dead! The gentleman admits that 1 Thess. 4: 16, 17, speaks of the literally "dead" and "alive;" yet the language is susceptible of the same ridicule of 2 Tim. 4: 1. The same is true of the resurrection of the just and unjust, and almost every passage where the resurrection of the dead is spoken of.

It is admitted by all good authority, that words should be understood literally, unless a good reason can be given for departing from the literal signification. In the passage before us, as well as the one in Acts 10, where the same expression occurs, there is not the least indication of any thing but a literal use of the words "quick and dead," and therefore beyond all dispute they mean the literal living and dead, who, the apostle declares, shall be judged at the appearing of Christ. Did he here speak the truth? If he did, a judgment after death is established beyond dispute. The passage from the 9th of Heb., where the apostle says, "AFTER DEATH THE JUDGMENT," in so many words, my friend deemed it most safe not to notice at all. He could have done no better, for it is hard to prove that *after death*, means *before death*!

Mr. Manford quoted, with great emphasis, the words, "who shall judge the quick and dead *at his appearing and kingdom*," and then, in a few words afterwards, contradicted himself by saying, "But this judgment, I affirm, was to be *prior* or *before* the coming of the Son of man to receive his kingdom, and establish his reign upon the earth." Now how the judgment can be *AT his coming and kingdom*, and *before* his coming and kingdom, I am unable to see. Will he explain this mystery?

I shall now call your attention to Mr. M.'s remarks on Rev. 19th, 20th and 21st chapters. He put the lake of fire, the

judgment at the coming of Christ, and the descending of the holy city, New Jerusalem, from God out of heaven, all at the SAME TIME. Now keep this in mind, and if we can tell when one is to be, we can tell when the others are to be, for all are to be at the *same time*. This time, Mr. M. says, is at the beginning of the reign of God, or the setting up of the church. Now all Universalists refer the expression, "The Lord God will wipe away tears from off all faces," Isa. 25: 8, to the resurrection state. I presume the gentleman has done so himself fifty times. Well, this expression is quoted by John, Rev. 21: 4, and applied to the time when the holy city was to descend from God out of heaven. If, then, the time when the Lord God shall wipe all tears from their eyes, is future, the descending of the holy city is future. But let us read the verse: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things have passed away." Did all this take place at the establishment of the church of Christ? Were all tears wiped away then? and has there been no more death since? Was that an end to all sorrow? Has there been no crying since? And has there been no pain for eighteen hundred years?

I had thought the apostles were in the kingdom of God on earth, or the church, when Paul said he prayed "day and night with tears," but if Mr. M. is right, he was not, for all tears are wiped away in the church! How then did it come to pass that Stephen was stoned to death, if there was no more death? Did not Paul suffer great pain from the stripes that were heaped upon him? And although the divine book says of the Ephesians, "they sorrowed most of all" for the words which Paul spoke, that they should see his face no more, my friend, or some other genius of his party, is entitled to the honor of making the discovery, that at the establishment of the church, there was an end to all sorrow! Universalism, what a jewel thou art!

Commentators have generally explained the Old Testament by the New, but my friend, it appears, explains the New by the Old. He makes Daniel explain John, in the place of making John explain Daniel. No one needs his plan of interpretation, unless it be some one who prefers bewildering and darkening counsel, to the development of the obvious meaning

of the word of God. But as my friend will have it that this judgment, new heaven, &c., was nothing but the establishing of the church, I shall proceed to examine the passage more particularly, beginning, Rev. 20: 12, "And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works." All this, my friend allows, was at the establishment of the church; but what evidence did he give that he is correct? None whatever. We cannot take his bare assertion in so important a matter, especially where that assertion goes against the most clear and obvious meaning of a passage of Scripture; and still more especially where his whole theory depends on the decision. Now there is not only no intimation that the apostle means any thing but the literally dead, but no other meaning will make the least particle of sense.

We will suppose, however, that the apostle was speaking of those dead in trespasses and sins, or the spiritually dead, and see what kind of sense it will make. He continues, verse 13, "And the sea gave up the dead which were in it;" that is, the spiritually dead which were in it; "and death and hell delivered up the dead which were in them," that is the spiritually dead in death and hell; "and they were judged, every man, according to their works." And what follows? "And death and hell were cast into the lake of fire. This is the second death." Here is the destruction of death. When was it to take place? This may be learned from 1. Cor. 15: 26. "The last enemy that shall be destroyed is death."—This, all Universalists apply to the resurrection state. That is where I apply it, and John proceeds, immediately after telling us of the destruction of death, Rev. 21: 4, to tell us that there, in the holy city, shall be no more death. The man who thinks to make this community believe all this took place in this world, is either a man of poor judgment, or must think the people exceedingly gullible!

Still speaking of the judgment, Mr. M. says, "One thing is certain; it preceded the gospel dispensation." But before he sat down, he said that I would like to make you think that he believes in no judgment in the future. If he does believe in any judgment in future, I should like to know how he hap-

pened to deny my affirmative proposition ? I affirm that the coming of Christ to judge the world is future. This he denies, but still he is afraid you will think he believes in no future judgment ! The judgment spoken of by Daniel, preceded the establishment of the Church of Christ, and the establishment of the Church preceded the destruction of Jerusalem about thirty years, and Mr. M. says John and Daniel speak of the same thing. Thus you see that by making these passages parallel, and putting one before the establishment of the Church, he puts both before it, and the establishment of the Church was more than thirty years before the destruction of Jerusalem. Therefore he has decided that Christ did not come at the destruction of Jerusalem, but had come long before that event. But the Church was established long before Paul wrote those epistles, in which he speaks of the coming of Christ as yet future, and my friend has contended, that the coming was at least *sixteen years after* the writing of those epistles ; but now the coming to judge was before the establishment of the Church ! How is all this ?

He admitted in his first speech that my question from Acts 3: 21, proved, that there will be no personal coming of Christ until the restitution of all things ; and that Christ would come in person at the resurrection of the dead. In this we are agreed. We both admit that Christ will come in person at the resurrection of the dead. Every intimation I can find of judgment at the resurrection is directly to the point, for we both agree that the resurrection is future, and that Christ will come at the resurrection, and that personally.—If I can show that judgment to be at the resurrection, then I will show beyond dispute, that it will be at the coming of Christ.

I have already tried to call his attention to John 5: 28, 29, but have failed to get him to give it any notice. I will try once more. In this passage it is asserted that "the hour is coming when all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation." Now, there is not a passage in the Bible that speaks more clearly of the resurrection of the dead than the one I have just quoted. It states

distinctly that they were in the *graves*, that they would *come forth*, some to a *resurrection of life*, and some to a *resurrection of damnation*. Here is the resurrection of the dead ; and consequently the coming of Christ ; and some arise to life, while others arise to damnation. Now, just as sure as this is a literal resurrection of the dead, just so sure is it that judgment will be at the coming of Christ to raise the dead ; and that it is a literal resurrection of the dead, or a resurrection of the *literally dead*, is most obvious ; for there is no other resurrection from which persons come forth, some to life and some to condemnation. It will make the most ridiculous nonsense to say, the hour is coming in which all that are in the graves of sin shall come forth ; and to say that this coming forth is in this world or this state, for Universalists admit that all do not come forth from the graves of sin in this life, and that many die as great sinners as they ever were. And not only so, it would be the most abominable nonsense to say, they that have done good while in a grave of sin, shall come forth to a resurrection of life, and those who have done evil while in their graves of sin shall come forth to condemnation.

This passage from the lips of Jesus, divides those who are accountable, or who have done good or evil, into two classes after announcing the coming forth of ALL, and assigns each class their portion, or rewards every man according to his works. Paul predicted the resurrection of the just and the unjust, and the passage before us assigns each his portion, in the most clear and unequivocal terms. This never was set aside by a Universalist, and never can be ; and while this passage stands in all its clearness and force against the doctrine of my friend, all the arguments in creation from any other source can never establish it..

I have called Mr. Manford's attention to the "recompense at the resurrection of the just," Luke 14: 14, but, if my memory serves me, he has given it no attention ; yet the passage refers to the same time, and the same thing as the rewarding every man according to his works, Matt. 16: 27. Both passages refer to the coming of Christ, both refer to the resurrection, both refer to the judgment, and both refer to the recompensing, or rewarding EVERY MAN according to his works.

The apostle Peter says, “The Lord knows how to deliver the godly out of temptations, and to *reserve the unjust unto the day of judgment to be punished.*” 2 Peter 2: 9. This expression was penned about thirty years after the beginning of the gospel, and in the place of telling the disciples that the day of judgment had *already began*, as Mr. M. says it had, he told them that the unjust were RESERVED UNTO THE DAY OF JUDGMENT TO BE PUNISHED. Now, just so certain as the gospel day began before the uttering of this expression, just that certain it is, that Christ did not come to judge the world at the beginning of the gospel dispensation. And that the gospel day had began long before this time is evident, from the fact that Peter refers back to “the beginning,” Acts 11: 15.

If Mr. Mansford’s notion is correct, that the judgment day did not begin till the destruction of Jerusalem, then there were about thirty-five years between Christ, the *end of the law*, and the beginning of the gospel; and during that time there was no church, and there was no judgment, so that all that lived during that period had no church, and escaped judgment. But the apostle told them that the Lord knew how to *reserve* the unjust unto the day of judgment to be punished. But he has stated that the judgment was before the destruction of Jerusalem, and that it began in a signal manner at the destruction of Jerusalem. Thus he is perplexed in fixing the time. He has talked about those whom he represents as having two judgments after death. But he talks about many more than that, before death, yet he has failed to point to any thing, that may be called “THE JUDGMENT.” He admits that the destruction of Jerusalem is not “*the judgment.*” And he has failed from the beginning to point to any thing, and call it “*the judgment;*” yet he knows that the Bible speaks of something, and calls it emphatically “*the judgment.*” This judgment, as before shown, will be “*after death.*”

But I proceed to the language of Paul. “And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the

dead." Acts 17: 30, 31. In this passage the apostle alludes to the ignorance that obtained before the gospel, and says, that "in the times of this ignorance God winked at it, but now," since the gospel has come, "he commands *all men* EVERY WHERE to repent." Why this extensive command? "Because he hath appointed *a day* in the which HE WILL JUDGE THE WORLD in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." The time when God commands all men to repent is now, in the gospel day, and the reason why all men should repent is "because he hath appointed *a day* in which HE WILL judge the world." The gospel day has come, and is called *now*, in the above language, but the day of judgment had not come, for the apostle said, he "WILL JUDGE THE WORLD in righteousness, by that man whom he hath ordained." Has my friend pointed us to any place where *the world* has been judged by that man? Surely he has not, and most certainly he will not. He talks about a judgment that will *do good*, and a punishment of a *disciplinary character*. The judgment of which he speaks is of a very restraining nature, truly. In following him up to try to find his judgment, I am reminded of the boy who was told that if he would go to the end of the rain-bow, he would find a bag of gold; but when he would fix his eye on the spot where it appeared to be, and go to it, and look for the rain-bow he would see it just as far ahead as at first. That is precisely the way Mr. Manford's judgment turns out. He will refer to the destruction of Jerusalem; but when I follow him to that point, he tells me that the "destruction of Jerusalem *was not the judgment*." Then he tells me that the judgment was before the destruction of Jerusalem, and then I pursue him to that point, he says it commenced signally at the destruction of Jerusalem. When I pursue him to this point, he denies saying that there will be no future judgment, and thus gives up the whole ground of dispute. He then turns round and tells how I *have failed*; but in what have I failed? Has he refuted any argument I have offered? Not one; every position I have taken against him stands unimpaired, and ever must stand.

As I have a minute or two yet, I will introduce one more

passage. "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." Rom. 14: 10. Does Mr. M. say that refers to some judgment in this life. If that is the meaning of the text, why did not the apostle say, we *all stand* before the judgment seat? and not we all *shall* stand before the judgment seat. The apostle proceeds to prove that we *shall* all stand before the judgment seat. He says, "For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess." Where is that written? Isa, 45: 23. This passage all Universalists apply to the resurrection state, and that is precisely where it belongs; and this passage, Paul being judge, proves that we shall all stand before the judgment seat of Christ, and give an account of ourselves to God. The judgment of the world is then in the resurrection state, and "after death," as I think, must be manifest to all.

[*Time expired.*]

MR. MANFORD'S FOURTH REPLY.

RESPECTED AUDIENCE:

I have asserted that Christ was to come in judgment during the life time of some who were living when he was on earth. This Mr. Franklin denies; he says there is no such language in the Bible! To prove my assertion, I quoted Matt. 16: 27, 28. And what does he say to this? Why, that the "coming" mentioned in the 27th verse, refers to a coming which is yet future—while that in the 28th verse, he admits, refers to a "coming" which was to take place within the lifetime of some who heard the words spoken. He says the two verses "relate to two different *times* and two different *things*." One of which he places in the future, and the other in the past—some *two thousand years apart*, and for ought we

know, *ten thousand*. Where in all the wild vagaries and theological curiosities, can we find any thing to go ahead of this! And he endeavors to reflect upon me for "quoting both verses in one sentence!" Now, does not the gentleman know that the division of the scriptures into chapters and verses, is but a modern thing?—that they were not originally so divided? And does he not know that these "two verses" were delivered by our Savior, "*in one sentence*"—probably in the *same breath*? Let us now read these verses again, just as they were delivered and originally recorded. "*For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works: verily I say unto you, there be some standing here who shall not taste of death, till they see the Son of man coming in his Kingdom.*" Now, I would like to know upon what authority the gentleman divides this passage of scripture? (for I deny that there are two verses!) Who authorized him to "put assunder" what the Lord hath joined together? What evidence does he give us that the passage should be thus separated? No authority—no evidence, but that of Mr. Franklin, alone! And why does he thus torture the scripture? Ah, the reason is obvious. In the first part of the passage, the Savior speaks of judgment—of "rewarding men according to their works," in connexion with his "*coming*"—and therefore, Mr. Franklin must needs refer this much of it to the future. And notwithstanding the Savior continues right on to assure his disciples that he would thus come, before some who heard him, should *taste of death*, i. e. "within the lifetime of some who heard him"—and to explain to them what he meant by coming "*in the glory of his Father*," viz: COMING IN HIS KINGDOM. I say, notwithstanding all this, Mr. Franklin has the unblushing assurance to tell you that he, (the Savior,) alluded to another subject—to a different *time* and a different *thing*! A very easy way, indeed, to get round a difficulty! The gentleman allows I have an easy way of explaining scripture; but I think he should say no more on this subject, after this! In all my twisting and untwisting of scripture, I have no recollection of ever *untwisting* a passage, quite so bad as he has done this!

My friends, whether Mr. Franklin really believes what he

says in regard to this passage, or not, is more than I can tell. It would seem that a man could hardly be in earnest, who would take such a wild and unwarrantable position! But be this as it may, I am very sure he is wrong. And although it would seem almost unnecessary to go to the trouble of proving what appears already so evident, still, lest there be some in this congregation who may have doubts on the subject, or be disposed to favor the view of my opponent, seeing that he is at home and among his friends, I will give you some *authority* for saying what I do—not *Universalist* authority, but good *Orthodox* authority. And first I will give you that of Dr. Adam Clarke, the great Methodist Commentator:

CLARKE—"Verse 27. This seems to refer to Dan. 8: 13, 14. 'Behold one like the Son of Man came—to the ancient of days—and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him.' This was the glorious mediatorial kingdom, which Jesus Christ was now about to set up, BY THE DESTRUCTION OF THE JEWISH NATION AND POLITY, and the diffusion of his gospel through the whole world. If the words be taken in this sense, the angels or messengers, may signify the apostles and their successors in the sacred ministry; preaching the gospel, the gospel in the power of the Holy Ghost. It is very likely that the words *do not apply to the first judgment*, to which they are generally referred; but *to the wonderful display of God's grace and power after the day of Pentecost.*"

"Verse 28. This verse seems to confirm the above explanation, as our Lord evidently speaks of the establishment of the christian church, after the day of Pentecost, and its final triumph, *after the destruction of the Jewish polity*; as if he had said, 'some of you, my disciples, shall continue to live till these things take place.' *The destruction of Jerusalem*, and the Jewish economy, WHICH OUR LORD PREDICTS, took place about forty-three years after this; and some of the persons now with him, doubtless survived that period, and witnessed the extension of the Messiah's kingdom; and our Lord told them these things before, that when they came to pass they might be confirmed in the faith, and expect an exact fulfilment of all the other promi-

ses and prophecies which concerned the extension and support of the kingdom of Christ." *Com. in loco.*

Thus writes the great Dr. Clarke. You perceive he had no idea of dividing the passage, making the first part of it apply to the *future*, and the latter part to the *past*. Now, as the Doctor believed in a future judgment, he undoubtedly would have applied the passage, or a part of it to that event, if there had been any chance whatever, to do so. But I have some more authority at hand.

WYNNE. "Coming in his kingdom: i. e. coming to visit the Jews by the destruction of their city, of which some who were present should be eye-witnesses." *Note in loco.*

CAPPE. "The dissolution of Judea, Matt. 16: 27, is called the COMING OF THE SON OF MAN IN THE GLORY OF HIS FATHER WITH HIS ANGELS." *Critical Rem.*

BISHOP PEARCE. "This is meant of his coming to visit and punish the Jews, as in verse 25. See chapter 24: 30, and 26: 64—Dan. 7: 13, and Rev. 1: 7. John the apostle, (we know for certain,) lived long enough to SEE THIS COMING OF JESUS IN HIS KINGDOM. See John 21: 22, 23." *Com. in loco.*

DR. HAMMOND. "Coming in his kingdom. The nearness of this to the story of Christ's transfiguration, makes it probable to many, that this *coming of Christ* is the transfiguration; but that cannot be, because verse 27, THE SON OF MAN'S *coming in his glory, with his angels to reward &c.*, (TO WHICH THIS VERSE CLEARLY CONNECTS) cannot be applied to that. And there is another place, John 21: 23, (which may help to the understanding of this) which speaks of a real coming, and one principal person (agreeable to what is here said, of some standing here) that should tarry or not die till that coming of his. And that surely was fulfilled in John's seeing the famous destruction of the Jews, which was to fall in that generation, (Matt. 24:) that is, in the lifetime of some there present, and is called the kingdom of God, and the coming of Christ; and by consequence, here most probably, the Son of Man's coming in his kingdom is, his coming in the exercise of his kingly office, to work vengeance on his enemies, and discriminate the faithful believers from among them, &c." *Annotations in loco.*

KNATCHBULL. "This place can scarce *mystically* be understood,—by no means *literally*, but of the *coming of the Son of man to the destruction of Jerusalem*, who then may truly be said to *COME IN HIS KINGDOM*, when he *came to triumph over his enemies, the Jews*, by taking a severe and just vengeance of them. * * * * And that some of the standers by, when our Savior spoke those words, *did remain alive to that very day, is true and known*. And in this sense it is true—*this generation shall not pass till all these things be fulfilled*, chap. 24: 34. Neither before this time of his coming *did the disciples go over all the cities of Israel*, chap. 10: 23. And in this sense *did John remain alive till Christ came*, whereof see more, John 21: 22." *Annot. in loco.*

ROSENMULLER. "In this passage (ver. 27) reference is had to the propagation of the gospel through the whole world, and the *DESTRUCTION OF JERUSALEM* and the Jewish state, *as we learn from verse 28.*" *Scholid in verse 27.*

LIGHTFOOT. "Our Savior saith, Matt. 16: 28, 'There be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom : '—which must not be understood of his coming to the last judgment; for there was not one standing there that could live till that time:—nor ought it to be understood of the resurrection, as some would have it; for probably not only *some*, but, in a manner, *all* that stood there, lived till that time. His coming, therefore, in this place *must be understood of his COMING TO TAKE VENGEANCE AGAINST THOSE ENEMIES OF HIS*, which would not have him rule over them, as Luke 19: 12-27. * * * * The day, the time, and the manner, of the execution of this vengeance upon this people, are called, 'The day of the Lord,' 'The day of Christ,' 'His coming in the clouds, in his glory, in his kingdom.' Nor is this without reason; for from hence doth this form and mode of speaking take its rise:—Christ had not as yet appeared but in a state of humility; contemned, blasphemed, and at length murdered by the Jews: his gospel rejected, laughed at, and trampled under foot; his followers pursued with extreme hatred, persecution, and death itself. At length, therefore, he displays himself in *HIS GLORY, HIS KINGDOM, and POWER*; and calls for those cruel enemies of his, that they may be slain before him." *Exerc. in John 21: 22.*

You see that all these commentators are against Mr. Franklin; and not only against him, but understand the passage the same as I do. And so it is, I may say, with all the commentators of any note. Learned authority, reason, and the common-sense meaning of the passage, are all against the gentleman. Does Mr. Franklin ask who these commentators are? I answer, they are all eminent English divines, except Rosenmuller, who was a German—of the orthodox church, and believers in future and endless punishment. But I will give him the authority of one, before I sit down, of whom he has some knowledge, and whose opinion I presume he will not be disposed to call in question.

I have not said that there was no "church," or "kingdom" on earth until the destruction of Jerusalem. I have said that the kingdom or reign of Christ did not "come with power"—that it was not fully and triumphantly established, until that time. And you will notice that here again I am in good company. The commentators that I have just read say the same. They all apply the language of our Savior—"coming in his kingdom," or the "kingdom of God come with power," to the destruction of Judea. The kingdom, it is true, was in existence from the day of Pentecost, but it was not—and could not be—fully established until the destruction of the old city and temple. The New Jerusalem was not fully established until the old was taken out of the way. This is what I have said; and in this view I am borne out by the best authorities. But I will now give you the opinion of one Alexander Campbell, a gentleman of whom Mr. Franklin has some knowledge, I presume. I read from "Christianity Restored," page 174.

"But as the erection of the Jewish tabernacle, after the commencement of the first kingdom of God, was the work of some time, and of united and combined effort, on the part of those raised up and qualified for the work; so was the complete erection of the new temple of God. The apostles, as wise master builders, laid the foundation—promulgated the constitution, laws, and institutions of the King, and raised the standard of the kingdom in many towns, cities and countries, for the space of forty years. Some of them not only saw the 'Son of man enter upon his reign,' and the kingdom of God commence on the day of Pentecost, and

carry its conquests over Judea, Samaria, and to the uttermost parts of the earth, but they SAW THE LORD '*come with power*' and awful glory, and accomplish all his predictions on the deserted and devoted temple, city and people."

Mr. Franklin has a good deal to say about *seeing* the Son of man coming. Here you perceive his great leader, Mr. Campbell, applies the very language in dispute to the destruction of Jerusalem, and says some of the apostles lived to SEE the Lord "*come with power*" and awful "*glory*," and accomplish *all* his predictions on the deserted and devoted temple, city, and people. If Mr. Franklin has any thing more to say on this subject, let him ask Mr. Campbell how the disciples could SEE the Son of man at that time? They *saw* the Lord COME, at the destruction of Jerusalem, says Mr. Campbell. But Mr. Franklin says he was not "*there?*" Please recollect this. I shall give you some more of Mr. Campbell's authority before I am through.

Mr. Franklin passes over his *two judgments* very lightly. He says he "don't know of any place in the Bible that says the righteous go immediately to heaven or that the wicked go immediately to the final place of punishment." "*Lazarus*," he says, "*was carried to Abraham's bosom*, and the rich man found himself in hades—but we have no account of their being judged yet." True enough. But Mr. Franklin understands this account to be literal, and a correct representation of the righteous and wicked "*immediately*" after death. Now, I ask, how happened it that Lazarus went to Abraham's bosom, which we are told means Paradise? And why did the rich man "*find himself in hades*," which we are also told means *hell*? Did this just *happen* so? Suppose Lazarus had been "*the rich man*," and the rich man had been "*Lazarus*"—would their fates have been the same? Would Lazarus have been *judged* worthy of Abraham's bosom, and the rich man deserving of *hell*? No judgment in this case, indeed! The gentleman could hardly have told us in plainer terms that he believed in "*two judgments!*" Mankind, then, as soon as they die, or "*immediately after death*," are *judged*, either to Abraham's bosom or to hades; and whether they go to *heaven*, and the "*final place of punishment*," or not, is of no consequence, since the one is a place of happiness and the other a place of misery. This is

one judgment. But after a while—when all mankind shall have died off, or when these two places shall become *full*, we are told that Paradise and Hades will give up their inmates, and all will be assembled together, somewhere (?) and undergo *another*, and somewhat more *formal* judgment! But as the gentleman tells us he believes in but *one* judgment, and as he acknowledges that he believes in the first one here mentioned, it is to be presumed that he has given up his notion of a general judgment at the resurrection! If I am wrong here, I hope the gentleman will correct me. And this seems still more probable from the fact that he now admits that “the object of God’s judgment” is not to “decide who are the guilty,” for “our God,” he says, “knows this all the time.” I thought he would soon abandon this ridiculous idea of a general and formal judgment, as though it were necessary in order for God to find out who are guilty and who are not guilty! The gentleman is *progressing*, and I have some hopes of him yet!

We come now to the 24th of Matt. again. The gentleman is still disposed to quibble about *little things*, trying to make out that I have contradicted myself. Suppose he should show that I had actually contradicted myself in several instances—what would this fact do towards removing my arguments and proof-texts? He had better attend to the main arguments, and let minor matters alone, if he wishes to do himself any credit in this debate. But I tell the gentleman that I have taken no positions that are at variance with each other, although he may think so. He says I declared in one speech that “the whole of Matt. 24th and Luke 21st, was fulfilled at the destruction of Jerusalem,” but have since said “a considerable portion of the 24th of Matt. was fulfilled before that destruction.” Well, is there any contradiction here? None. I say the same still. But as the gentleman seems hard to understand, I will explain. Those chapters had reference to things connected with the destruction of Jerusalem and the Jewish polity—so much so that when that destruction was fully accomplished, it could be said of those chapters, that *they were fulfilled*. Not that every thing in them had reference to the very *day* of that destruction—but at that time the last of the predictions was fulfilled—that is, nothing *extending beyond*. I have heard of men who were

troubled with what is called the "big head," but I think the gentleman exhibits stronger symptoms of the *thick* head than any thing else !

I showed very clearly in my last why Christ told his disciples to "believe it not," when any should say, "Lo here is Christ, or there." It was to caution them against "false Christs." But Mr. F. still thinks that because Christ told them not to believe the *reports* that they would hear about his being "in the desert," or "in the secret chamber," or "lo here, or lo there," therefore he was not to come at all ! Suppose Christ did intend to come at that time, just as I contend, and as the great body of the learned contend, that he did come—would it not have been necessary and proper for him thus to have cautioned them ? Most assuredly. So the gentleman's objection is good for nothing. But Mr. Campbell, as we have seen, says Christ did come then, "in POWER and awful GLORY"—and that the disciples, or some of them, SAW him. Let my friend here talk to his illustrious leader on the subject, if he is not satisfied.

But it is useless to follow the gentleman through all his crooks and turns; it is very evident that he could not reply to the main arguments in my last, and therefore he spent his time in quibbling about trifles. The greater part of my last speech stands unanswered—much of it not even alluded to. But I will not complain, for I think I can appreciate the gentleman's situation.

In my last I dwelt upon the phrase, "*this generation*," and said I would rest the whole matter upon this—at least until I heard from Mr. Franklin again. I will extend the declaration, and say I will rest the whole question in debate upon the meaning of this phrase, *now and forever* ! True it is that Christ said his "coming in the clouds of heaven" should take place during *that generation*, or before that generation should pass away—for he said, Matt. 24: 34—" *This generation* shall not pass till *all these things* be fulfilled," and no one can deny that his "coming" was one of "these things," for he had just been speaking of that. This point is settled. But what does Mr. Franklin say about "*this generation* ?" Why, he says "the word *generation* means *race* or *family*, and as the Jewish race or family has not yet passed away" he allows "the passage affords me no assist-

ance." I humbly ask upon what authority the gentleman gave the word this meaning? He says that "*family or race* is the first meaning of the word," and that I am "not to assume some other meaning, and set aside the first meaning." Now I affirm that *family or race*, in the sense which he attaches to those words, is neither the *first* nor the *last*, nor *any other meaning* of the Greek word here rendered *generation*! The word never has such a meaning, and cannot have! It means precisely what our English word *generation* means; and I call on the gentleman for *proof* before he goes any further. I cannot allow him to *assume* the meaning of this word—especially when there is so much at stake; for I have said I will risk the whole matter upon its meaning, or the meaning of "*this generation*." Let him bring forward his Lexicons to support him, if he can; but recollect, if he fails here, he loses every thing! I affirm that the generation to which the Savior alluded has "passed" long ago; and just so certain as it has passed, just so certain has the "coming of the Son of man in the clouds of heaven" passed—for he was so to come before that generation should pass. He has the affirmative of this question—let him proceed with his proof.

I told you in my last speech what was meant by the "quick and the dead;" but whether I am correct, or Mr. Franklin, one thing is certain, *Christ was to "judge the quick and the dead AT HIS APPEARING IN HIS KINGDOM."* This the passage evidently asserts. And we have seen that he was to *come in his kingdom* during the lifetime of some who heard him. Matt. 16: 28. And here I will add a note of explanation: I do not wish you to understand me to say *there was no kingdom of heaven, or no church, on earth, till Christ came at the destruction of Jerusalem!* The "kingdom" or "church" existed before that event; but what we are to understand by Christ "coming in his kingdom"—his "appearing," "approach," "coming," &c., is, his *entering upon his reign*—which is represented as his "coming in the clouds of heaven," in "power and great glory," &c. And here I must refer to Mr. Campbell again, as I know he is good authority with my friend:

"It is very evident, that frequently the original word *basileia* [kingdom] ought in preference to be rendered *reign*,

inasmuch as this term better suits ALL THOSE PASSAGES where *coming* or *approaching* is spoken of: for while *reigns* or *administrations* approach and recede, kingdoms have attributes and boundaries which are stationary."—Chris. *Restored*, p. 151.

When did Christ enter upon his *reign*? When he came in the "clouds of heaven" to take vengeance on his enemies, the Jews, and to reward men "according to their works." Mr. Franklin calls on me to answer the question, "What part of the world does 'every man,' in Matt. 16: 27, include?" I answer, *all those within his reign or jurisdiction, and no more.*

Mr. Franklin allowed himself to fall into another very great error, in regard to what I said about "judgment," in my last speech. He surely could not have paid very good attention to me! I said that the "*judgment*" mentioned in the 20th of Rev., about which he had made so much fuss, was *prior* to the coming of Christ. For, as he admitted, and I clearly showed, this judgment was the same as that which Daniel saw (Dan. 7.). And I showed, beyond all dispute, that the judgment which Daniel saw, was immediately *preceding* the "coming of the Son of man" to receive his kingdom, or enter upon his reign. But the gentleman must recollect that this was the "*judgment of the Ancient of days*," and *not* a judgment to be executed by Christ! Here is where my friend is in error. I thought I stated this matter plain enough. Christ had not yet received his kingdom, —had not entered upon his reign, when *this* judgment took place; consequently, he was not yet constituted *judge*. It was only the "*judgment*" of the "*Ancient of days*," which I said was "*prior or before* the coming of the Son of man." Consequently, all he says about my "*contradicting*" myself, by saying "*the judgment was at his coming and kingdom, and before his coming and kingdom*," is but moonshine! —and only shows that the gentleman himself is *confused*! There was a judgment *before*, and there was a judgment *at "his coming"*—but they were two different judgments.

The gentleman tried to make out something, in regard to what I said about "the holy city, New Jerusalem," descending at the commencement of the gospel dispensation. He thinks because John, in describing the "*Holy city*," quotes

a part of the language in Isa. 25: 8, which latter passage, he says, Universalists apply to the resurrection, that therefore the "holy city" must refer to the resurrection, or the *close* of the gospel dispensation. Now suppose this were all true. What would he gain by it? The "lake of fire," and the "coming of the Son of man," would still be at the *commencement* of the gospel dispensation—and, that I was mistaken in supposing the "holy city" descended at that time! This is all. But he should notice that when Paul applies the language of Isa. 25: 8, to the resurrection, he says, "Then will be brought to pass the saying that is written," &c. But although John, in speaking of the New Jerusalem, quotes a part of Isaiah, or uses language similar to it, he does not say "then will be brought to pass the saying," &c., nor does he make any allusion to Isaiah, nor intimate that he uses his language. He only uses *similar* language to that of Isaiah—and this is perfectly allowable. He may apply it to one thing, and the prophet to another. I still affirm, therefore, that "the holy city, New Jerusalem," descended at the opening of the gospel dispensation.

The gentleman says "commentators have generally explained the Old Testament by the New," but that I "explain the New by the Old." Here I am compelled to differ with the gentleman again. He has got the facts in the case entirely *reversed*! I believe it is a general rule with commentators to explain the New by the Old; and this, I confess, has been my plan—where any such assistance was needed. And that I am not *entirely* alone here, I must beg leave to refer to *Mr. Campbell* again. I hope the gentleman will not think I am turning *Campbellite*! In his "Christianity Restored," p. 143, Mr. Campbell lays down the following proposition; viz.—"That *sacred history, or the remarkable instances of God's providences to the Jews and patriarchs, are the foundation of the sacred dialect of the new institution.* Or it may be thus expressed: *All the leading words and phrases of the New Testament are to be explained and understood by the history of the Jewish nation and God's government of them.*" I was therefore correct in explaining John by Daniel. I shall have more use for this rule before I am done, although my friend does not seem to like it.

I believe in "future judgment"—that is, in this world;

but I do not believe that the “coming of the Son of man to judgment” is yet future! *That* is the reason why I “happened to deny” my friend’s proposition. Christ *came* to judge, or entered upon his reign, near 1800 years ago, and has continued to judge, and will so continue, till the close of his administration—consequently, some of his judgments are yet *future*.

I repeat, I have never said that there was no church until Christ came at the destruction of Jerusalem; consequently what Mr. Franklin says about the church being in existence thirty years before the destruction of Jerusalem, and that there was no church until Christ came at the destruction of Jerusalem, &c., trying to involve a contradiction—is all wide of the mark, and words spoken in vain! Christ *came in his kingdom* at that time—*entered upon his reign*, though his *church* was in existence long before.

The gentleman quotes Acts 17: 31—“he hath appointed a day in which he will judge the world in righteousness,” &c., and asks, “Where is the proof that judgment will be a progressive work?” And he right away speaks of “the gospel day,” as having been in progress many years, when this language was written. Now, if the “gospel day” means “many years,” may not this “judgment day?” This “day,” my friends, in which God has appointed to judge, or *rule* the world in righteousness by Jesus Christ, is the *gospel day*. Though the “gospel day,” or church, had been in progress, in a limited sense, or incipient state, for some time previous, yet this *judgment day* did not commence till Christ *entered upon his reign*, and assumed the office of *judge*. Since then, it was to be co-extensive with the *gospel day*. This I hold to be the true meaning of the apostle. And I repeat again—the world was not judged at the destruction of Jerusalem, but the “judgment of the world” *commenced* then, and has been going on ever since. I presume there are some “in this assembly that can understand me,” if the gentleman can not!

The gentleman having failed in all his attempts, now turns to John 5: 28, 29, as a last resort. Well, I must tell him that he is destined to fail here, also. He takes it for granted that the “resurrection” mentioned there, means the immortal resurrection, while it is very evident that the language

had no such reference. The Savior is undoubtedly speaking of a *moral* resurrection, as is evident from the connection. Verses 24 and 25, read, "He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is *passed* from DEATH unto LIFE. Verily I say unto you, the hour is coming, and now is, when *the dead* shall hear the voice of the Son of God, and they that hear shall live." This refers to a moral resurrection, most unquestionably—and this will explain the "resurrection" mentioned in the 28th and 29th verses. Read also John 11: 25—"He that believeth on me, though he were dead, yet shall he live,"—and Eph. 2: 1—"You hath he quickened, who were dead *in trespasses and sins*." I will now paraphrase the passage, and you will then be able to see what it means: "Marvel not at this, for the time is coming (approaching, near by,) when all that are in the graves (or dead, as in verse 25) when all that are in a state of moral death, sleeping in false security—as is the whole Jewish nation—shall, by my voice in the thunder of my judgments, be roused up from that 'state of inactivity, to action,' to a sense of their real situation; but they shall come forth to very different results. Those that have done good, have obeyed my gospel, shall come forth to a resurrection of life, shall be saved from their persecutions, and shall enjoy a more perfect and complete knowledge of my kingdom, and share more abundantly in its divine blessings. While those that have done evil—have rejected me and my gospel—shall come forth to a resurrection of condemnation—shall share in the dreadful judgments coming upon this people and nation." This we conceive to be the true meaning of the passage.

The only words in the passage that would lead any one to think it refers to the literal resurrection, are *graves* and *resurrection*. The first of these is never used in the New Testament in connection with the immortal resurrection, or as denoting the place of all the literally dead. *Hades* is the term used as the place of the dead. As to the word resurrection, it has no necessary reference to the immortal resurrection. It is so used, I admit; but Dr. George Campbell (not Alexander) says, "*this is neither the only, nor the primitive meaning of the word.* It denotes simply, *being*

raised from inactivity, to action, or from obscurity to eminence, or a return to such a state, after an interruption." "*Rising from a seat,*" he says "*is properly termed anastasis [resurrection]; so is awaking out of sleep, or promotion from an inferior condition.*" Thus writes Dr. Campbell on this word. The gentleman has failed in his attempt to apply this passage to the immortal resurrection. But were he to succeed, still it would not help him any; for it says nothing about the "*coming of Christ to judgment.*" He had better keep to his proposition, and to those passages which speak of the "*coming of Christ to judgment.*"

I agree with Mr. Franklin that Luke 14: 14, "*the recompense at the resurrection of the just*" refers to the same time as "*the rewarding of every man according to his works,*" Matt. 16: 27—or to the commencement of Christ's reign; and also admit that it refers to the same event that is meant in John 5: 28, 29. All this I believe; but I have seen no evidence that "*the resurrection of the just,*" in Luke 14: 14, has any reference to the immortal resurrection. Christ said, "*When thou makest a feast, call the poor, the maimed, the lame, the blind,*" and then assured his hearers that although these poor could not recompense them by giving them a feast in return, yet they should not lose their reward; for they should be "*recompensed at the resurrection of the just;*" that is, when the just shall be raised from the low and abject condition in which they now are, to a state of eminence and prosperity—when they shall enter the kingdom of God, or of Heaven. This is evidently the meaning from what follows. One who sat by and heard Jesus, said, "*Blessed is he that shall eat bread in the kingdom of God.*" Those who should make a feast, and invite the poor to eat with them, could not expect to be "*recompensed*" by those poor in the same way, but they should be "*blessed*" or *recompensed*" by eating the bread of the kingdom of God, or the gospel kingdom. Christ, in speaking of the distinction that should be made between his followers and his enemies, at the time of his "*coming to destroy*" the Jewish state, bade his disciples, (Luke 21: 28,) when they saw the signs of his coming and the destruction of Jerusalem, begin to come to pass, "*then look up, and lift up your heads, for your re-*

demption draweth nigh." This was "the resurrection of the just."

Mr. Franklin finally quotes Rom. 14: 10, "for we shall all stand before the judgment seat of Christ"—and asks: "Does Mr. M. say that refers to some judgment in this life?" Yes, I answer, most assuredly I do. The "judgment seat of Christ," is in his kingdom; and when he entered upon his reign, he assumed the "judgment seat," before which, all within and during his reign, "stands," or are "manifest," for this is the meaning of the word rendered "stand." Paul said "we must stand,"—did he mean any but christians? Let Mr. Franklin answer. But the gentleman thinks he has "got me" now, for he says Universalists apply Isa, 45: 23, to "the resurrection state, precisely where it belongs," and that Paul refers to this language of the prophet in proof of his declaration, that "we shall all stand before the judgment seat of Christ." But I reply that my friend is mistaken. The judgment seat of Christ, does not extend into the resurrection state; it goes no further than his reign or kingdom, which closes at the resurrection. And so undoubtedly the language of Isaiah, applies: The time when "every knee shall bow, and every tongue confess," is limited to Christ's reign. It is during that that men must stand before his judgment seat, and it is within that reign that "every knee shall bow and every tongue confess." The gentleman has gained nothing by his criticism here!

I have only time to refer briefly to the passage in Heb. 9: 27, which I had almost forgotten. The gentleman applies this language to the future state, but here I must beg leave to differ with him again. The death mentioned there, I maintain to be, not literal death, but the figurative or sacrificial death of the high priests under the law, the type of Christ's sacrificial death. This view the connection fully sustains; and it is also evident from the very passage itself. The gentleman did not read it all; let us read it: "And as it is appointed unto men, (or these men) once to die, but after this the judgment; so Christ was once offered to bear the sins of many." How was Christ once offered, to bear the sins of many? As a sacrifice for sin. So was this death, which was "appointed unto these"—they died (by proxy) in their sacrifices. They entered the Holy of Holies—offered their

sacrifices — then, “after this,” returned and pronounced the “judgment,” or justification of the people. So Christ was once offered to bear the sins of many. I have not time to pursue the subject in detail. But if you will take the trouble to examine the 8th and 9th chapters of Hebrews, in connection with the 14th and 16th chapters of Leviticus, you will see that I am correct.

[*Time expired.*]

MR. FRANKLIN'S CLOSING SPEECH.

MR. CHAIRMAN :

I now rise to close my part of the discussion on the first proposition, to which you have given such a respectful attention throughout this day. The question is not one in which I have become a disputant for mastery over the gentleman who is my opponent on the present occasion, but it is a question greatly affecting our conduct in this life, and one, as I solemnly believe, with which we shall be deeply concerned after death. It is a question touching the terrible judgment and spoken of with profound awe and veneration, by all the divine writers and speakers, and demands our most solemn attention, and, on the other hand, forbids any thing like a low quibble.

I see there is one important difference between the course pursued by Mr. Manford, and that pursued by myself. If he can catch some irrelevant or incidental remark, upon which nothing important depends, but upon which he thinks some little capital may be accumulated; and thus cater to some popular feeling or prejudice, he is ever true and faithful to the task; but the main points of argument, by me introduced, bearing directly upon the question, and those upon which I most confidently rely, he, as a general thing,

passes, with but little or no attention. On the other hand, in my notices of his arguments, I meet fairly and fully the very points upon which he most confidently relies.

A few things in his last speech demand my attention a short time, before I proceed to recapitulate and close my arguments. The gentleman as usual, when he had nothing else to say, spent his time in reading Dr. Clarke, A. Campbell, Dr. G. Campbell and others. Now he is not willing to rely upon any arguments he is able to introduce himself, and in the absence of such arguments, he spends his time in trying to make this audience believe that those great men are with him, and thus gain their influence to support what those very men looked upon as the most silly and contemptible nonsense ever uttered. It is not strange that he should think to torture the word of God into the support of his miserable theory, when he will twist the words of those great men into the support of Universalism, who we all know did not believe a word of it! If he can prove that he is right from men who do not believe his doctrine, he may prove it from the word of God, when God believes no such doctrine! But it is not my plan to be led off from the true issue, to defend Dr. A. Clarke, A. Campbell or any one else. Universalists have usually succeeded in getting their opponents off from the word of God, by introducing some favorite man before the people, that a long defence of what he has said may be made, and save Universalism from the lash. The gentleman dreaded my closing speech, and thought he would get me off to defend A. Campbell. But I wish it understood once for all, that I am not to be led off in that way for all the garbled perversions he may make.

The gentleman has got a new proposition. He says he has asserted, that Christ was to come in the life-time of some who were on the earth in his day. What if he has asserted that? I have asserted, that "the coming of Christ to judge the world is future." This he denies. His negative assertion is that the coming of Christ to judge the world is past. But what has he done towards proving it? I only assert what, the most of this audience well know, when I say, that he has done but little more than *assert* that he has proved this, that, and the other, a few dozen times. He has had the judgment to commence at the destruction of Jerusalem,

and the establishment of the church at the same time. He has then found the judgment before the destruction of Jerusalem. He has then, in his last speech, admitted that the church was established at Pentecost, but it appears, that what the death and resurrection of Christ, the witness of the Holy Spirit, and all the apostles could not do in the church, for the space of more than thirty years, was finally more fully established by Titus and the Roman soldiers! My friend would make a good Mahomedan, as he believes in establishing churches by the sword. In this way he would force the grace of God to take effect!!

I was perfectly astonished to see Mr. M. so confused by the few words I had said on Matt. 16: 27, 28, and especially to hear him, in the midst of that confusion, exclaim, as he did, "I deny that there are two verses!" Has the gentleman lost his eye-sight? or forgotten what he did know? He has all along spoken of two verses, but now he *denies* that there are two verses!

He kindly informs me that the division of the scriptures into chapters and verses is of modern date! But that is not the point. The making of scripture is not of modern date. The Savior uttered his speeches in sentences, and the divine historians wrote in sentences; and the gentleman takes it upon himself to put two of the most distinct sentences he ever uttered together, and make only one of them. And then, exclaims, "what God hath joined together let no man put asunder." Why did he not quote more appropriately, and say, "what *E. Manford* hath joined together let no man put asunder?" God never did join these two verses together in one sentence. Mr. M. did it on his own responsibility, and he did it too, because he felt it necessary to make this alteration in the word to save his doctrine. In this, he is right. An alteration must be made, in this passage of scripture, or it affords him no assistance whatever.

It is not strange at all, that God should refer to the final judgment in the 27th verse, and then assure his hearers that the reign of God should commence before the death of some who then stood present, in the 28th. This is the true state of the case, and it requires nothing but candor and common sense application, to see that such is the case. In Acts 3: 19, 20 we have repentance and conversion, which are in

this life, and the coming of Christ at the resurrection of the dead, as Mr. M. has admitted, all in the same sentence.— These two events, in thousands of instances, are almost as remote from each other as those in the other case.

Mr. Mansford tried to make the coming of Christ in his kingdom, or at the beginning of his reign, the same as that spoken of by Paul, 2 Tim. 4: 1. But you will recollect the coming in his kingdom, to commence his reign, had passed some thirty years, when Paul uttered the words to which I have just referred. Yet Paul speaks of it as a future event. He could not, therefore, have referred to the beginning of his reign. But if Christ came at the destruction of Jerusalem to begin judgment, all who lived and died from Pentecost to the destruction of Jerusalem, a space of some thirty-five years, were not judged at all. I ask then, how "*the world*" was judged? The world was not judged at the destruction of Jerusalem, for the world was not there. The judgment did not commence there, else those who lived in the gospel dispensation before that time, were not judged at all!! I have called upon the gentleman to tell us when the judgment passed, if indeed it be-passed! He finally admits that it is not passed, but that it is future, and thus gives up the whole dispute.

You recollect the gentleman's *paraphrase*, or his *alteration* of John 5: 28, 29. I was pleased to see that he had so much good judgment, as to be sensible that such a plain and unequivocal declaration of the word of God would have to be altered before it could be harmonized with his doctrine. You, no doubt, concur with him in this opinion! I do not admit that the 25th verse alluded to any but a literal resurrection of the body. The hour had then come when the literally dead heard the voice of the Son of God, and they who heard literally lived. Nothing else will make any sense. Let us examine the gentleman's paraphrase. "All that are in their graves," according to the paraphrase, means "all that are in a *state of moral death*." A state of moral death is an unconverted or sinful state in this life. With this explanation we shall proceed. All that are in a state of moral death, or a state of sin, in this life, "shall hear his voice, and *shall come forth*." Well, to come forth from a state of sin, or of moral death, is to hear the gospel and be

converted in this life ! This makes the Savior assert that all shall hear the gospel and be converted in this life.—That is a much better state of things than most of us thought had ever obtained in this world. But still Mr. Mansford's make of scripture assures us that it is even so. But when they come forth from this state of sin, or moral death, what do they come forth to ? Why, those that *have done good*—those who have *heard the gospel and obeyed it*, while in a state of *moral death or sin*, shall come forth to a resurrection of life, or be converted ! That is, those who were converted before, while they were in the graves of sin, and moral death, shall come forth, or be converted over again, more fully into the light of the gospel ! But those who have been so unfortunate as to have done *evil* while in a state of sin and moral death, or while they were *sinning*, shall come forth to the resurrection of damnation, or be converted to damnation ! Singular positions require singular methods to defend them ! Such is the ridiculous nonsense Universalism makes of the word of God.

This passage is one of the most clear and literal expressions in all the Bible, and I defy any man to find one text any where that more certainly refers to the literal resurrection of the dead. The fact is first asserted that the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. But they are not to wonder that a few had heard the voice of the Son of God, as in the case of Lazarus and others, for the hour is coming when all that are in the graves shall hear his voice and come forth.

My friend thought he saw a chance of escape, if this is a literal resurrection, for he says, nothing is said about the coming of Christ or judgment. But he cannot escape here, for he has already admitted that *Christ will come in person at the resurrection*. Therefore, it is conceded that this refers to the literal resurrection of the dead; it is also conceded to be at the coming of Christ. And as some were to come forth from the grave to condemnation, it must be at the judgment. From this no man ever did escape, or ever can. The passage, beyond all doubt, refers to the literal resurrection of the dead, which he admits to be at the coming of Christ. This is future beyond all dispute.

I did barely succeed in getting the gentleman to pay a slight attention to the words of Paul; "after death the judgment;" but I could scarcely see what he meant. Indeed, I believe he simply aimed to leave the impression that "men" means the Jewish high priests, and that after death, was simply after the death of the victim offered. But I deny the whole position. There is not an intimation that the apostle meant any thing short of the literal fact, that "it is appointed unto men once to die, but after this the judgment." He says "the death was figurative or sacrificial death of the high priests under the law." That was easy said, but who can prove it? I know of no such death spoken of in all the Bible.

Having now replied to all that I think deserving of my notice in the last speech, I shall proceed to recapitulate my arguments, and place them before you in as clear and intelligible a manner as I can, and leave the matter for your consideration.

1. My first argument was founded on 2 Pet. 3: 1-12.— While on this passage, it was shown that the apostle wrote only a few years before the destruction of Jerusalem, and some thirty years after the gospel dispensation commenced. Yet he refers forward to the day of judgment and the coming of Christ. This at once sets aside the idea of the coming of Christ and the commencement of the day of judgment being at the commencement of the reign of Christ. It was also shown, that "in the last days there were to come scoffers, saying where is the promise of his coming?" I argued that before, and at the time, of the destruction of Jerusalem, in the place of false teachers saying, "where is the promise of his coming," they cried, "Lo here is Christ," and contended that "the coming of Christ was at hand;" and that our Lord commanded us to "believe them not;" and Paul commanded Christians not to let them deceive them by any means. I agreed that we have just such religious doctors in our day, and that Mr. Mansford is now virtually continuing the enquiry, "where is the promise of his coming?" If the exact fulfilment of a prophecy will show what time it refers to, we live in the precise time to which the apostle refers. This he has tried to escape, but he has failed.

The melting of the elements with fervent heat, the heavens being on fire and being dissolved—passing away with a great noise, the earth also and the things that are therein being burned up, are all predictions of too great importance to have gone by, without any one being able to point to their fulfilment on the pages of history. This I have called upon Mr. M. again and again to do, but he has never done it.—I am certain he cannot, for they are not fulfilled.—In this chapter we have, “his coming,” “the day of judgment, and perdition of ungodly men,” “the day of the Lord,” and “the day of God,” all together, and all set forth in the most confident language of the apostle, as follows: “But *the day of the Lord WILL COME as a thief in the night*; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.”

2. My second proof text was 2 Thess. 2: 1, 3. “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or troubled, neither by spirit, nor by word, nor letter, as from us, as that the day of Christ is at hand. Let no man deceive you, by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.”—This passage was written only a very few years before the destruction of Jerusalem, and some thirty years after the beginning of the reign of Christ, so that it forbids the idea of placing the coming of Christ at either of these points, for one was past and the other was at hand. As before observed, the apostle forbids that any man should so construe his letter or spirit, as to say *the day of Christ was at hand*; for he declares unequivocally, that that day *shall not come, except there come a falling away first*, and that man of sin be revealed. Mr. Mansford here forgot that he had made the coming of Christ at the beginning of his reign, or the beginning of the gospel dispensation, and began to contend that the destruction of Jerusalem was some sixteen years distant, and consequently was not at hand. But this position was taken from him, by showing that the destruction of Jerusalem was spoken of frequently from a thousand to fifteen hundred years before, and that an event that had been look-

ed for, so long a time, was emphatically *AT HAND* even when sixteen years off. At the very time then, when Mr. Manford says the coming of Christ *was at hand*, Paul declared that day *shall not come, except the apostacy come first*. This apostacy, the apostle declared to be "the man of sin"—"the mystery of iniquity," whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming. As long then, as the apostacy or the man of sin is not destroyed, you may feel assured, the Lord has not come, for he was to destroy him with the spirit of his mouth and the brightness of his coming.

In the course of the argument, I quoted 1 Thess. 4: 14-18, which Mr. Manford admitted to refer to the literal resurrection of the dead, and the personal coming of Christ. I contended that the apostle gives no intimation that he speaks of any other coming in the second letter than he had spoken of in the first, and that the reason why he referred to it in the second was especially to correct them in thinking that the day of Christ was *at hand*. In making this admission, which by the way is a correct one, that the coming of the first letter will be at the resurrection, he has yielded up the whole question; for there is neither reason nor plausibility in making the coming of the second letter a different one from that of the first. Indeed the apostle alludes to his former letter in the second letter, second chapter and second verse, and forbids that his former letter should be so construed as to say the day of Christ was *at hand*. This I regard as a triumphant argument, not affected in the least by any thing said in the negative.

3. My third argument was founded upon Acts 8: 20, 21. "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began." In this passage it is asserted that the heaven *must receive Christ until the times of the restitution of all things, which God hath spoken*, which Universalists admit to refer to the resurrection state; but Mr. M. says that it refers to the personal coming at the resurrection of the dead, and admits that Christ has never come in the sense of this passage; but to escape the difficulty, he says the coming in judgment is not a *literal*,

personal coming. To meet him here, I took the position that it must be the *personal* coming where *every eye shall see him*, and quoted the following passages: "Behold, he cometh with clouds, and **EVERY EYE SHALL SEE HIM**, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1: 7. "And then shall they SEE THE SON OF MAN coming in a cloud with power and great glory." Luke 21: 27. The **LORD HIMSELF** shall descend from heaven." In addition to these clear expressions, Mr. Mansford has admitted that the Savior taught them to "*look up to heaven and SEE HIM COMING IN THE CLOUDS.*" Could "*the Lord himself* descend from heaven," and "**EVERY EYE SEE HIM,**" and could *all the tribes of the earth* mourn because of him, at any but a personal coming?

4. My fourth argument was founded upon Luke 21: 24. "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the gentiles until the times of the gentiles be fulfilled." The falling by the edge of the sword, spoken of in this passage, is no doubt the destruction of Jerusalem. The captivity of the Jewish nation among all nations, extends up to the present time, beyond all dispute. The treading down of Jerusalem by the gentiles, also, extends to the present time. The times of the gentiles, are not yet fulfilled. Well, after all this, he says, we "shall see the Son of man coming in a cloud with power and great glory." This passage, the gentleman told us, without proving it, meant the same as the 24th of Matthew, and was all fulfilled at the destruction of Jerusalem. I then showed that even the sign of his coming, as spoken of in Matt. 24th, was not till after the destruction of the city, and that the language of the Savior relative to those who should say "*Lo, here is Christ,*" forbids that we should believe it, which is the same as to declare that Christ *was not there*, and consequently that the coming referred to must be sought in some other direction. This argument still stands in all its force against any coming at the destruction of the city, and showing most conclusively that the coming to judge the world is future.

5. In the fifth place, I showed that Mr. Mansford and myself agree in several important points. We both agree that the scriptures speak of a coming to *judge the world*. We

also both agree that Christ will come in person at the resurrection. But he contends that the coming to judge the world is past and I contend that it is future. It is not material so far as our argument is concerned, how many coming he may refer to in this world, unless he can find one which is emphatically *the coming of Christ to judge the world*. Nor does it avail anything for me to refer to a future coming, unless I can show that it is connected with judgment. But as he admits a personal coming of Christ at the resurrection, any passage that I can refer to, showing that there will be judgment at the resurrection, will connect judgment and the coming of Christ, and will show that it is future.

The first passage I quoted on this point was 2 Tim. 4: 1. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and kingdom." This was written many years after the establishment of the church, and was in the future when Paul referred to it, and consequently could not have been his coming at the commencement of his reign. The apostle says, "who SHALL JUDGE THE QUICK AND DEAD AT HIS APPEARING AND KINGDOM."

This can refer to no judgment this side of the resurrection of the dead, for the dead cannot be judged in the kingdom on earth. Mr Manford has attempted no escape on this point, only to quote Eph. 2: 1, "dead in trespasses and sin," and tells us that "quick and dead" in the passage before us means the same. But he has no reason for saying so, and of course can give none. In connection with this, I quoted the following: "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of QUICK AND DEAD." Acts 10: 42.—This, as the passage first quoted, was pronounced "dead in trespasses and in sins," and this was the only effort made.—That these passages refer to the literally *living* and *dead*, is as evident as any position can be. They both then, in spite of all cavil, teach that *Christ shall judge the dead*, which cannot be in this life, and must be future.

In the same argument, I relied on the unequivocal language of Paul: "It is appointed unto men once to die, but AFTER THIS THE JUDGMENT." Heb. 9: 27. The only notice the gentleman has given this, is what he said in his last

speech, and even there he offered no argument, but simply asserted that it was the figurative or sacrificial death of the high priest. But he could with just as much propriety, have asserted that it meant any thing else. That the passage refers to the appointment of God for men once to die and after this be judged, is as clear and obvious as any thing can be. If you would put it into the hands of a thousand, who have never heard any dispute on the passage, they would all decide with one voice, that it meant literal death, nor can any one give a good reason for saying it means any thing else. What shows farther that it can refer to no death of the high priest, is the fact that the very next verse refers to the coming of Christ. We have here then, death, and after death the judgment and coming of Christ. If then, any language can establish a proposition, this language will establish mine. There was no coming of Christ connected with the whole service of the high priests, but in the passage before us a coming of Christ is spoken of, and it is declared to be *after death*; and what is to the point is, that it is a *coming in judgment*. This coming is future beyond all dispute. I have not gone into a lengthy refutation of my friend's position on this passage, such as I have frequently seen from others, because I think his position so absurd as not to demand it.

In order still more clearly and forcibly, if possible, to establish the position that the world will be judged at the resurrection of the dead and the personal coming of Christ, which Mr. Manford admits to be at the resurrection of the dead, I quoted the following:

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” Rev. 20: 11-15.

In this passage we have a resurrection from the dead, described in the most particular manner. The sea gave up the dead which were in it. Death gave up those under its dominion. The unseen world releases up the departed spirits, all, *both small and great* stand before God and are judged. How is all this to be applied to those dead in sins?— Persons dead in sins, and alive in body, do not get into the unseen world. I have already shown that Universalists admit that death will be destroyed at the resurrection, and in this passage it is stated that death and hell were cast into the lake of fire. Here then is the destruction of death at the resurrection of the dead, and John proceeds in a very few words afterwards, to inform us that there will be no more death. Here too, after the resurrection of the dead, we are informed that those not written in the book of life, are cast into the lake of fire.

This passage bids defiance to all cavil. It represents the king as seated upon the throne, and the dead, small and great, assembled before him, and every man rewarded according to their works. Just so certain as this refers to the resurrection of the dead, the judgment and the coming of Christ, are future, and will be at the resurrection of the dead.— What has Mr. M. done with this passage? Nothing, only to assert in a kind of whole-sale way, as he he has generally done, when pressed, that it refers to the coming at the beginning of Christ's reign on earth. Thus he has John contemplating judgment in the future, some sixty-five years after the beginning of the reign of God on earth. Yes, according to some of his doctrine, since the commencement of this debate, the judgment was past some sixty-five years with the coming of Christ, but John is looking for it in the future.— But the placing of it at the resurrection of the dead, which he admits to be at the *personal appearing* of Christ, fixes the whole question beyond all dispute. Mr. Manford became so alarmed by the *fear of hell* and the *smell of brimstone* while on this point, that he actually told us that the holy city that he speaks of in the same connection, where "*there shall be no more death, nor sorrow, nor pain, and all tears shall be wiped away,*" was the church that was established on earth! When a man is driven to such an alternative as this, his case needs but little comment. It will be understood.

As another proof on the same point, I quoted the following:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John 5: 28, 29.

This is one of the most clear and plain passages in the whole bible on a literal resurrection from the dead, and as it refers to the resurrection of the dead, it refers to the personal coming of Christ; and as some come forth to the resurrection of life, and some come forth to the resurrection of damnation, it implies a judgment. We have here, then, the resurrection, the coming of Christ, and judgment, altogether.—The only escape Mr. Manford has attempted on this passage, is to assert that this resurrection is from a state of sin. This I have sufficiently examined in the forepart of this speech.—On this point, my friend has been driven to say virtually that "the resurrection unto life" is past, to escape a judgment to come. Yet, little as he has done with this passage, the fate of his whole theory hangs upon his effort. Just as sure as this passage refers to a literal resurrection, that sure his whole theory is ruined. No argument from any other passage can save it. What an effort for his entire system to hang upon!

While on this same point, I quoted the following: "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompence thee, for thou shalt be recompensed at the resurrection of the just." Luke 14; 13, 14.

I showed that the Savior here speaks of the "resurrection of the just," in almost the same words, that Paul does, Acts 24: 15, where he speaks of "a resurrection both of the just and unjust." Yet, this latter is admitted by Universalists, to refer to the literal resurrection of the dead, but the former, Mr. Manford refers to a resurrection from a grave of sin, and contrary to the teaching of Christ, who only promised tribulation in this world, contends that the good will be recompensed at the resurrection of the just in this life! Were it not for the 15th of 1st Corinthians, and one or two passages more, he would deny that a literal resurrection is spoken of in the whole Bible. Such is the issue that any man must inevitably be driven to, who denies that the coming of Christ is future.

Even "the resurrection of the just" must be tortured to mean something in this life, to escape a recompense at the resurrection of the dead, as is clearly taught in this passage of the word of God. Yes, "*the resurrection unto life*" and "*the resurrection of the just*" must be explained all to be past, to save Universalists from the fear of hell!

I have shown by the similarity of expression, in the 24th and 25th of Matt., the 21st of Luke, the 15th of 1 Cor., and 2 Thess., Heb. 9th, and other passages, that they all evidently refer to the same coming of Christ and the same judgment. Christ is spoken of in many places as being accompanied by all the holy angels, and this too in the same passages where the clouds of heaven are mentioned. Accompanying the same expressions, we find flaming fire, and vengeance being taken on them that know not God and obey not the gospel. Some of these passages connect the coming of Christ and the resurrection of the dead, and consequently you have all these various events connected together at the coming of Christ to judge the world.

The plan of Universalism is to select a few passages where nothing is said about judgment or punishment, and call that a different coming, and a different resurrection from all the others. But no man ever did give a good reason for such a course, and no man ever can. The only reason for making two comings, is to try to escape hell. When men are driven to such a desperate course from the fear of hell, they certainly are troubled more *with* fear than most men.

7. I have called upon Mr. Mansford again and again, to tell us what the judgment was. He has referred to a judgment which he allows was before the destruction of Jerusalem, but he would not say it was THE JUDGMENT. He has frequently referred to the destruction of the Jews, but this, he says, was *not the judgment*. Well, what is the judgment? He has not, and he CANNOT TELL WHAT! Still he, at times, appears certain that it *is past*. Yet he admits that it is future, at times. I am therefore at a loss to know what he means by judgment. There is something spoken of emphatically in the Scriptures called THE JUDGMENT. This event he has not referred to, and will not. He need not refer to the destruction of Jerusalem, for this, he says, is not it. Where, then, or what is his judgment?

When the Lord says, "we shall all stand before the judgment-seat of Christ," he did not refer to standing at any judgment-seat at Jerusalem, for he said it to those not concerned with what occurred at Jerusalem, but to those living in the city of Rome. Wonderful logic, this Universalian logic, truly! It would represent the Lord as threatening the Romans with judgment, with flaming fire, with vengeance, &c., &c., when he really meant nothing but the destruction of a city more than one thousand miles distant, from all of which they were in no more danger than a Friend Quaker here is from the taking of the city of Mexico! What a bundle of nonsense! See also the apostle writing to the Thessalonians, of the coming of the Lord! Does he mean the destruction of Jerusalem? What danger were they in from that event?—The same is applicable to all the letters addressed to those churches remote from Jerusalem.

Fellow-citizens and neighbors: You have listened with the most profound attention to the arguments I have offered to show that the coming of Christ to judge the world is future. In view of the solemn declarations of the word of God to which I have referred you, I am confident that you feel as certain that the coming of Christ to judge our race is future, as you do that the Bible is a revelation from God; and when you shall lay down your mortal bodies, you will feel the same assurance of judgment at the resurrection of the dead and the coming of Christ, that you do of a resurrection from the dead.

You have heard what Mr. Mansford could say in opposition to this clear and explicit doctrine of the holy Scriptures, and you must feel satisfied that the evasions he has made are of a character too weak for an intelligent man to risk his reputation as a man of clear mind upon, to say nothing of the salvation of his soul. I am certain you will not receive such miserable contradictions and absurdities. I am certain that you cannot harbor them in preference to the truth of God.

I say then, that after giving the most careful attention to the study of the holy book in my power, for a goodly number of years, I am compelled by honest conviction, and by every candid impulse, to assure you that we may most certainly expect to be judged after death. What manner of persons ought we then to be in all holy conversation and godli-

ness, looking for and hastening unto the coming of the day of God. Let us not inquire "where is the promise of his coming?" but remember that "the heavens and the earth which are now are RESERVED UNTO FIRE AGAINST THE DAY OF JUDGMENT AND PERDITION OF UNGODLY MEN."

[*Time expired.*]

MR. MANFORD'S CLOSING SPEECH.

MY FRIENDS :

The first thing I shall do will be to notice what Mr. Franklin said in his last speech, and also some things that he did not say; after which I will proceed to a brief recapitulation.

The gentleman continues to reiterate his stereotyped falsehood, (and he *knows* it to be such as well as you or I do,) that I am angry. I have remarked that he looks as shamed as a whipped dog when he comes to that place in his speeches, for he well knows that he is slandering me, and he also is well aware that you know it. The gentleman is well understood by this congregation. He tells that story only when he is "a used up man," sticking in the mud of partialism at the head of *Salt River*. Then, when he ought to be saying his prayers, he blazes away about my being mad! I expect we shall hear that song through the debate, for it is a cry of *distress*.

I will notice what he said about my reference to collateral authority. He allows that when I have "nothing else to say" I can spend my time "in reading from Dr. Clarke, A. Campbell, and Dr. George Campbell and others;" and that I am "not willing to rely upon my own arguments," consequently that I "spend my time in trying to make this audience believe that these great men are with me, and thus gain their influence to support what they looked upon as the most silly

and contemptible nonsense ever uttered!" &c., &c. Now, my friends, all this is easily enough said; but will it be as easily believed by this audience?

In the first place, then, I remark that I have not been trying to make this audience believe that "these great men" were Universalists; every body knows they were not. Neither have I tried to "gain their influence to support" Universalism, or as the gentleman terms it, "what they looked upon as the most silly and contemptible nonsense ever uttered." The question is not Universalism; but the coming of the son of man to judgment; and on this question I have not simply been "trying to make you believe that these great men are with me," but I have been showing you that they are, without any doubt, with me—that they agree with me, and with Universalists, in the application of certain passages about which Mr. Franklin and I have been disputing.

He says he is "not to be led off from the true issue to defend Dr. Clarke, A. Campbell, or any one else!" Now be it known to the gentleman, and to this audience, that nobody wished him to be thus "led off," or to "defend" these men! They need none of his defence! They can defend themselves. He accuses me of "twisting the words of these great men into the support of Universalism," and of making "garbled perversions" from their writings! I deny the charge, and hurl it back upon the author as being an imputation both false and wicked! Why did not the gentleman show wherein I "twisted" their language, or made "garbled perversions?" He knew better; he knew he could not! I tell you now, right in the face of his false and contemptible imputation, that I quoted all these men **CORRECTLY**—and this Mr. Franklin knows, if he knows anything about their writings. But it was easier for him to say what he did than to prove it!

But he says I am not willing (like *him*, I suppose,) to rely upon my own arguments, and hence I appeal to other men. But why did I do so? I will tell you. Mr. Franklin takes up a passage and says it means so and so—that it applies to a future judgment, for instance. I deny his application of the passage. He affirms that he is right, and wishes you to take his word for it. I affirm with equal assurance that I am right, and think that my word is as good as his. Now, to show you that he must be wrong, and that I must be right, I

appeal to some half dozen eminent commentators and theologians, and among them Alexander Campbell himself—believers in future judgment and endless punishment, all of whom agree with me in the application of the passage in dispute. It is true I might rely solely upon my own arguments, for I believe that in every instance I have shown by incontrovertible argument, that my friend has misapplied his proof-texts, as well as other passages to which he has referred. But I wish to make "assurance doubly sure," so as to satisfy you beyond all doubt that I am correct, and that the notion that Christ is yet to come to judge the world is not only without evidence, but is directly contrary to the plain word of God. The evidence of these men is the more valuable from the fact that they all believed in future and endless punishment. Had there been any way to apply those passages which speak of Christ's coming in judgment, &c., to the future world, consistent with candor and honesty, they undoubtedly would have done so; but seeing and understanding their true application and meaning, they were too honest not to declare it. But why does not Mr. Franklin refer to commentators to sustain him in his views? The reason is very plain—he cannot find any who will agree with him! But then, in order to be even with me, he would have to quote from Universalists to prove his positions. I quote from men on his side—from Partialists; he should quote from men on my side—from Universalists. But this he cannot do; and what is still worse for him, he can find but few, if any, even among his own commentators and writers, that will agree with him! This is precisely his situation. No wonder he makes a fuss about my appealing to commentators. Let him do so, if he can.

In regard to the propriety of doing so, I ask if it is not done, more or less, in all debates in christendom? See the many debates between Mr. Campbell and his party, and their opponents, the Pedo-baptists. Mr. Franklin, I venture to say, would not have such a repugnance to the testimony of commentators, if he could only find some who would testify in his favor. This is the secret of the matter, my friends. But notwithstanding the gentleman's repugnance, I shall continue to quote from commentators and eminent theologians, whenever I deem it advisable, during the pro-

gress of this debate. I not only claim it as a privilege so to do, but I hold it to be my duty to let you know what *other* eminent divines say, besides Mr. Franklin and myself—and especially in regard to points on which he and I differ. I shall not ask you to take *my* word simply, but on all important questions between us, in regard to the meaning and application of certain texts, or the definition of certain words, I will sustain my position by the testimony of other and more eminent men. You can then judge between us.

The gentleman next says, that he "only asserts what most of this audience well know," when he asserts that I have "done little more than assert that I proved this, that and the other, a few dozen times." He surely takes a good deal upon himself when he says this audience knows all this! Suppose I say this audience knows that *he* has done but little more than assert this, that and the other, throughout this whole day. Have I not as good grounds for saying so, as he has for his assertion? Where did you ever see a man who was better at making assertions, than my opponent? And where did you ever hear more plain, unsophisticated, bald-faced assertions in the same length of time, than you heard from the gentleman during his last speech? My friends, this debate is going to be printed in a book, and you can then during your leisure moments, uninfluenced by excitement or prejudice, look over and review our speeches; and if you do not then say that the gentleman's last speech caps the climax for "assertions" without proof, I am very certain you will at least say, that he should be the last man in the world to say any thing about *other* people's "assertions!" Policy, at least, would require that he should be still on this point! But after all, my friend, you are to decide who deals most in assertions, and who in argument. I appeal to you, and those who may read our debate.

But, the gentleman says I have "had judgment to commence at the destruction of Jerusalem, and the establishment of the church at the same time"—then I had judgment before the destruction of Jerusalem"—and then "in my last speech, admitted that the church was established at Pentecost," &c. Now, I will tell you what I have "had," my friends. I have had a judgment—"the judgment of the Ancient of days," before the destruction of Jerusalem.

This was previous to the commencement of Christ's reign—the “judgment to which Daniel, (chapter 7,) refers to, which took place before “one like the Son of Man came to the Ancient of days” to receive a kingdom. Then I had another “judgment” at the destruction of Jerusalem—and this was the first judgment under the Messiah's reign: the commencement of the judgment of the world, by the Son of Man. Previous to this time, God the Father had judged the world; then, and *since* then, all judgment was, and has been, committed to the Son. The difference between us, is this: Mr. Franklin seems to have but one idea on the subject of judgment, and every time the word “judgment” occurs, he becomes frightened, and concludes that it means an awful judgment at the end of time, when all the descendants of Adam, will be assembled somewhere or other in the vast universe of God, to hear their final doom! While I, (and I think with some degree of rationality,) believe in many judgments; that there were many very signal judgments, even before that dreadful judgment which resulted in the destruction of Jerusalem! and that these judgments were executed by the Father, except the latter, which was executed by the Son, and is denominated in scripture language, the “coming of the Son of Man, in power and great glory,” “in the clouds of heaven,” “in His kingdom,” &c., &c.; so called probably, because it was the first judgment under his reign.

In regard to “the church” being established or in existence previous to the triumphant establishment of “the kingdom,” I read in my last an extract from Mr. Campbell's “Christianity Restored,” showing that “as the erection of the Jewish tabernacle was the work of some time,” “so was the complete erection of the *new* temple of God,” &c. I shall have occasion to refer to this quotation again before I sit down; but I beg to read another extract from the same book, (page 175,) which bears more directly on this point. “The communities,” says Mr. Campbell, “collected and set in order by the apostles, were called the congregation of Christ, and all these taken together are sometimes called the kingdom of God. But the phrases, “Church of God” or congregation of Christ,” and the phrases, “kingdom of heaven,” or “kingdom of God,” do not always, nor exactly represent the

same thing." So the gentleman should be careful and not confound "the church" and "the kingdom," when they do not mean the same thing. The church, properly so called, was in existence many years before the destruction of Jerusalem, but it was not until then that Christ came in his kingdom, or commenced his judgment; and whenever Universalists speak of the church being established at the "destruction of Jerusalem," or "coming of the Son of Man," they use the word church in the sense of kingdom, and not in the sense of congregation.

The gentleman next refers to Matt. 16: 27, 28, and says he "was perfectly astonished to see me so confused by the few words he had said" on that passage! Now, he could not have been more astonished than I was to hear him make this declaration! Confused, indeed! When have I exhibited any symptoms of being confused? The man must be crazy from self-conceit, or else is perfectly reckless of what he says! I have no consciousness of being confused from any thing he has said on this passage, or any other; neither have I any fears that I shall be from any thing he may yet say, during this debate. He is particularly astonished that I should "deny that there are two verses," when I had "all along spoken of two verses." Does he not know that when I spoke of two verses, I did so in conformity to the modern arrangement of the text into verses?—and that when I denied there being two verses in reality, I did so in reference to the original order in which the text was written? Most assuredly the gentleman knew all this. For a man to talk as Mr. Franklin did, after hearing what I said on this subject, he must be somewhat deficient, either in conscience or understanding!—I leave you to judge which.

And now in regard to this passage in Matt. 16—I ask in the name of high heaven, what has the man said? Not what has he said at which I should be "confused,"—but what has he said in order to sustain his wild and unnatural position? Take all he has said, from beginning to end, and put it together, and make as much of it as you possibly can, and I solemnly aver that it amounts to nothing more than a pitiful begging the question! He says the 'two verses,' or as the passage was originally spoken and written, the *two sentences*, refer to two different events—the latter one to an

event which passed near two thousand years ago ! and the former one to an event which is yet in the future ! And what evidence or argument does he offer in favor of this position ? Why, first: It is so, because it is so ; and, second ; it is reasonable to suppose so ! And because I took it for granted that the man was in earnest, and went to work and exposed his unnatural and untenable position, and appealed to a number of commentators to show you that I was not alone, but had the whole weight of orthodox authority on my side, why, he says I was "confused," and that I was "not willing to rely upon my own arguments ! " How very contemptible is such a course !

But I deny his argument. I deny, first, that it is so ; and, second, that it is reasonable to suppose so ! And here, in these few words I have offered as good an argument, and as much *proof*, as Mr. Franklin has in all he has said in favor of his position.

But I proceed to remark, first, that facts are against him. 1st. There are not "two verses" in the original text. The passage is composed of two closely connected sentences, spoken at the same moment, and in reference to the same thing. 2d. The first sentence, (or what is the 27th verse in the common version) does not refer to "the final judgment" in eternity, because there is no such judgment taught or referred to in the Bible. 3d. It refers to the same judgment that the second sentence, or 28th verse refers to, which was to take place, or commence, when the Son of man should come in his kingdom.

Second. Reason and common sense are against him. The plain reading of the passage shows that but one judgment and one event is referred to in both sentences. Let us read the passage just as it occurs in the original text: " For the Son of man shall come in the glory of his Father, with his angels ; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Now, I venture the assertion that there is not one man in ten thousand, the world over, who, uninfluenced by preconceived opinion, would read this passage and come to any other conclusion than that the whole of it referred to but one and the same " coming." Not

an intimation is given by the Savior that a *part* of it refers to a coming which was then thousands of years distant, while the *balance* meant a coming which would be in the life time of some who stood by ! But on the contrary, the very nature of the language shows that but one event is alluded to. The *fact* is first declared, that the Son of man *shall* come in the glory of his Father, with his angels, &c., and then to make the matter appear more certain and definite, it is added : “ *VERILY I SAY UNTO* you, there be some standing here who shall not taste of death till they see the Son of man thus coming,” or, which is the same, “ till they see him coming in his kingdom.”

I remark, in the third place, that the amount of learned authority is against such a division of the passage. In my last I gave you the testimony of Dr. Clarke, Wynne, Bishop Pearce, Dr. Hammond, Knatchbull, Rosenmuller, and Lightfoot—all orthodox commentators,—who understand both sentences as referring to the same event, and that the coming of Christ at the destruction of Jerusalem. I might have added as many more, had I deemed it necessary. But had I added the testimony of every commentator and learned divine in christendom, it would have been the same with Mr. Franklin. What cares he for the opinions of other men ! He would have said I was confused, or angry, and was afraid to rely upon my own arguments ! But I tell the gentleman that the testimony of these “ great men ” forms a part of my argument.

In conclusion, I remark, that no man can divide these two sentences and refer them to two different events, without doing violence to every rule of language, and to the plain word of God. This I maintain boldly in the face of the world, for I know I am correct, No man can offer the first shadow of a reason for such a division of the passage, except an anxiety and determined disposition to support the unreasonable, unscriptural, heathenish, hellish, and damnable notion of a general judgment beyond death ! And the most that ever has been said, or ever can be said, in favor of such a division, amounts to nothing more than a downright begging of the question!—and begging it, too, in the face of facts, reason, common sense, and the weight of learned authority ! This is all I shall say on this subject.

There is another point which Mr. Franklin, throughout this day, has taken for granted, which I unequivocally deny. It is that "the coming of Christ to commence his reign," took place on the day of Pentecost. Hence in reference to the passage in 2 Tim. 4: 1, "who shall judge the quick and the dead at his appearing in his kingdom," he says "the coming in his kingdom to commence his reign" had passed some thirty years, when Paul uttered these words." Now, the event which took place on the day of Pentecost, is no where in the scriptures, called "the coming of the Son of Man," nor "coming in his kingdom," nor "coming to commence his reign!" And in the entire absence of such language being applied to that event, and in view of the fact that this language refers to the "coming of Christ" at the destruction of Jerusalem, and is so understood by nine-tenths of the best commentators and theologians in christendom, I have denied the gentleman's position. Nevertheless, he persists in taking it for granted that he is correct, as though nothing had been said, and without giving the first particle of evidence that he is correct! I protest against such proceedings! The coming of Christ in his kingdom, did not take place on the day of Pentecost; and therefore the coming in his kingdom to commence his reign, had not passed some thirty years when Paul uttered these words! This event was still future at that time; and the apostle simply meant that when Christ should appear in his kingdom—should enter upon his reign, he would judge both the righteous and the wicked. Similar language is found in 1 Pet. 4: 17, "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" This language was written but a few years before the destruction of Jerusalem; and in the same chapter and but a few verses before, the apostle says: "But the end of all things is at hand, be ye therefore sober, and watch unto prayer."

The gentleman says he has "called on me to tell him when the judgment passed, if indeed it be passed," and then adds, that I "admit that it is not passed, but is future, and thus give up the whole dispute!" Now, what an abominable misrepresentation was this! Have I not said all along that Christ's judgment was to be co-extensive with his reign? and

that his judgment could not be passed, that is, completed, unless he has closed his reign? I showed very conclusively that one judgment was passed—the “judgment of the Ancient of days,” which preceded the commencement of Christ’s reign, and consequently the commencement of his judgment; but the question, my friends, is not whether the judgment is passed or future, but whether the coming of Christ to commence his judgment, is past or future. This is the question, and I hope you will not lose sight of it. This coming I maintain to be past—that it took place when he entered upon his reign, and commenced his judgment by punishing the Jews; but that his judgment will not be passed or completed, till he has finished his reign, and shall deliver up the kingdom to his Father.

In reference to the passage in John 5: 28, 29, it is not necessary for me to say much, or to go over the subject again. Sufficient was said in my last to show to any reasonable mind that this passage does not refer to the immortal resurrection. Take the passage in its connection, and compare it with Dan. 12: 1, which is admitted by all commentators, theologians, and writers of any note to be a parallel passage, and you will have no difficulty in seeing that the event to which the Savior alluded, has long since transpired. In the 24th verse we read: “Verily I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” This language, as no one will dispute, must be understood in a moral sense. The next verse reads, “Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that *hear shall live.*” Here the same subject is continued—the same moral resurrection and moral life being intended, which no one who has any regard for his reputation, will deny. The Savior continues, and in verse 28 says, “Marvel not at this, for the hour is coming, (approaching, near by, for this is the meaning of the original) in which all that are in the graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evil, to the resurrection of condemnation.” Let us now turn to the 12th of Dan. “And at that time shall Michael stand up, the great prince which standeth for the chil-

dren of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. 12: 1, 2. This, undoubtedly, refers to the same thing, the same event that is referred to in John 5: 28, 29—so acknowledged by the whole theological world. Well, all we have to do, is to ascertain when this "time of trouble" was to take place, and then we shall know when this great moral resurrection was to take place. In Matt. 24: 21, in direct reference to the dreadful calamities soon to come upon Jerusalem and the Jewish nation, we have the following language of the Savior: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be." Here then is the same "time of trouble" alluded to by Daniel; and at this time of trouble, this great moral awakening or resurrection was to take place. Further comment is unnecessary.

The gentleman's interpretation of Heb. 9: 27, 28, destroys the whole force of the apostle's argument.

Let any one read the whole of that chapter, and he will perceive that throughout, the apostle draws the contrast between Christ and his priestly office, under the new covenant—and the priests and their office under the old covenant. The whole chapter is devoted to this subject, and to nothing else. The apostle then closes the chapter in the following words: "And as it is appointed unto men (*tois anthropios*) once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin (or a sin offering) unto salvation." Now, how was Christ "offered to bear the sins of many?" Why so—that is, just as it was once "appointed" for these men to die or to be "offered" in their sacrifices. And as "these men," the priests under the old covenant, after offering their sacrifices and making intercessions for the people in the *sanctum sanctorum*, returned and appeared to the waiting multitude without, to them who were looking for them, and pronounced the "judgment," the decision or justification; so Christ, after being offered to bear

the sins of many, and passed into the Holy of Holies, into Heaven itself, was to appear the second time (the same as these men, the priests, appeared) without sin unto salvation, to them that look for him. This matter is so plain that it seems to me no man who is blessed with a common understanding can fail to see it! I have not time, neither is it necessary, to argue this point any further. All I ask of you, my friends, is to read the whole of the chapter (the 9th of Heb.) and I will risk your decision. Indeed, I would risk my whole faith upon the fact that the interpretation I have given is correct. The passage, I affirm, will admit of no other interpretation.

I will now proceed to notice, briefly, by way of recapitulation, what Mr. Franklin has done during this day's debate, and what he has not done; and we shall then be able to see how the matter stands.

The gentleman's first argument was founded on 2 Pet. 3: 11, 12—“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved,” &c. It was shown that not only the context but this very passage itself is opposed to the gentleman's views, and not only so, but that it furnishes one of the strongest proofs in my favor. Let us briefly notice the context. The apostle commences this chapter by saying that he wrote this second epistle to put them in remembrance “of the words which were spoken before” by the “prophets,” &c., concerning “scoffers”—“knowing this first, that there shall come in the last days scoffers, walking after their own lusts, saying, where is the promise of his coming? [Now why caution his brethren against these “scoffers,” if there was no “promise of his coming” at that time or in their lifetime? Yes, why?] The next verse shows that these “scoffers” were then in existence. “For this they (the “scoffers”) willingly are ignorant of”—not will be some two thousand years hence, but are now ignorant. This same apostle, in his first epistle, (ch. 4: 7) says to his brethren, “but the end of all things is at hand; be ye therefore sober, and watch unto prayer.” Who did he mean by “ye,” that were to watch for the “end of all things?” And do not “the end of all things” and “the last days” refer to

about the same time? So much then for the gentleman's proof-text.

Notice that the apostle is writing to his "beloved" brethren, and to nobody else; and also bear in mind that this epistle was written but a short time before the destruction of Jerusalem and the old economy: "Seeing then that all these things (of which he had just spoken) shall be dissolved, what manner of persons ought YE to be—looking for and hastening unto the coming of the days of God," &c. In the next verse he continues, "Nevertheless, we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness; wherefore, my beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." In the 17th verse he again warns them against the "scoffers," which he terms "the wicked:" "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." In 1 John 2: 18, we have the following language: "Little children, it is the last time, and as ye have heard that anti-Christ shall come, even now are there many anti-Christians; whereby we KNOW that it is the last time." This was written but a few months before the destruction of Jerusalem, and corresponds remarkably with the admonition of the apostle Peter, which we have just read. The "last days," "last times," and "end of all things," must signify the same time, which were very appropriately applied to the last days of the Jewish economy, and the end of all things belonging to the old institution, or the old heavens.

But I must say something about the "melting of the elements—the heavens being on fire and being dissolved—passing away with a great noise—the earth and the things therein being burned up," &c., as Mr. Franklin thinks "these are matters of too great importance to have gone by without any one being able to point to their fulfilment on the pages of history." Now, does not the gentleman know that all great commotions on earth, especially in which the Jewish people were concerned, were described by Jewish writers and prophets in just such language as this? In the language of Dr. Clarke on this subject: "The fall of *Babylon* is represented by the stars and constellations of heaven withdrawing their light!—

and the sun and moon being darkened. See Isa. 13: 9, 10. The destruction of *Egypt*, by the heavens being covered, the sun enveloped in a cloud, and the moon withholding her light. See Ezek. 32: 7, 8. The destruction of the Jews by Antiochus Epiphanes, is represented by casting down some of the host of heaven and the stars to the ground. See Dan. 8: 10. And this very destruction of Jerusalem (Matt. 24) is represented by the prophet Joel, ch. 2: 30, 31, by showing wonders in heaven and in earth, darkening the sun, and turning the moon into blood. This general mode of describing these judgments, leaves no room to doubt the propriety of its application in the present case."—Com. in Matt. 24. In conformity, then, to the prophetic use of language, there is "no room to doubt the propriety" of the apostle's use of such language in reference to the passing away of the old Jewish heavens and earth, and the establishment of the new heavens and earth, or the gospel dispensation, which is evidently all he meant by this highly wrought language.

Mr. Franklin's next proof-text was 2 Thess. 2: 1, 3. This passage has been shown to favor my position instead of his. The very language of the text shows that the "coming of the Lord" was to be in the lifetime of those to whom it was addressed. "Now we beseech YOU, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him," &c. Now, where the propriety of beseeching THEM by the coming of Christ, if that coming was not to be in their lifetime? The argument is conclusive, and I defy mortal man to avoid it! But says Mr. F., "this language was written only a very few years before the destruction of Jerusalem," and because the apostle tells them not to "be troubled—as that the day of Christ is at hand," to "let no man deceive THEM by any means, for that day shall not come except (or until) there come a falling away first, and the man of sin be revealed." Now, the very short time that this passage was written "before the destruction of Jerusalem" happens to be about sixteen years; and the apostle might, and did, very properly tell them not to "be troubled," as though the day or coming of Christ was at hand. The whole of this language shows that they were looking for and expecting the coming of Christ in their day; and the apostle very properly tells them not to be troubled, not to let any one deceive them,

neither by word nor by letter, "as from us," that is, as purporting to be "from us"—as that the coming of Christ is at hand. Before "that day," there was to come "falling away," and the "man of sin" was to be revealed. Mr. F. says the "man of sin" was the Pope. This idea is adopted occasionally by others, and was first conceived by the enemies of the Roman Church, without the first particle of reason or justice. A more ridiculous, unfounded, false, and wicked perversion and slander never was uttered! Catholics have just as much right to apply that language to somebody in the Protestant church, as Protestants have to apply it to the Pope, or to any part of the Romish church! That the apostle meant by "man of sin" something that was already beginning to manifest itself, or to "work," is evident from what he immediately says; he goes right on—describes this "man of sin" in the 4th and 5th verses, and then adds in the following two verses: "And now ye know what withholdeth, that he (the man of sin) might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth (or withholdeth) will let, until he be taken out of the way, and then shall that Wicked (the man of sin) be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." On this proof-text, therefore, the gentleman has made as signal a failure as on the first.

I must not omit to notice a little of his argument here just to show you how he can argue one way at one time, and another way at another time, in order to suit the circumstances. I admitted that in first Thess. 4, the apostle speaks of Christ's coming at the resurrection. The gentleman thinks, therefore, that he must speak of the *same* coming in second Thess.: "for," he says, "there is neither reason nor plausibility in making the coming of the second letter a different one from that of the first." Aside now from the *merits* of this argument (!) I would ask, how much "reason and plausibility" is there in making the Savior refer to two different "comings" in a single passage, uttered in the same breath, not even divided by paragraphs or verses? This, you will recollect, Mr. Franklin did, in regard to Matt. 16: 27, 28. The *first* part of the passage the gentleman says refers to a coming which is yet future; while he admits that the other part of the passage refers to a coming that has long since passed! In the

one case, two different letters, written at two different times, cannot refer to two different "comings;" but here *one* passage, spoken at the *same time*, can, without any "intimation" of the kind, refer to two *very* different "comings!!" O consistency! where art thou?

The gentleman's third argument was founded on Acts 4: 20, 21—"and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive till the times of the restitution of all things." This, I admitted, referred to the literal and personal coming of Christ, at the resurrection of the dead. I denied that Christ was to come literally and personally at the destruction of Jerusalem, or to commence his judgment. But the gentleman says they were to see Christ coming to judgment, and quotes the passage in Matt. 24—"and they shall see the Son of man coming in the clouds of heaven," &c., and other similar expressions. To this quibble I will reply again, simply by re-quoting a sentence from his great leader, Mr. Campbell: "But they saw the Lord 'come with power, and awful 'glory,'" and accomplish all his predictions on the deserted and devoted temple, city, and people."—Chris. Rest. p. 174. Let the gentleman ask Mr. Campbell, if he wants any further information.

He next raised a quibble on Luke 21: 24. The Savior in this verse predicts the downfall of Jerusalem and the Jewish nation, and incidentally remarks that Jerusalem will be trodden down "until the times of the Gentiles be fulfilled." In the next two verses—25 and 26—he refers again to the "signs" that should precede the destruction of the city; and in the 27th verse says, "and then shall they see the Son of man coming in a cloud with power and great glory" Then—not at the close of the Gentile dispensation, but immediately following those "signs" mentioned in the two preceding verses. The next verse shows that this "coming" was to be in the lifetime of those who heard him, for he tells them "when these things begin to come to pass, then look up, and lift up, your heads, for your redemption draweth nigh." It is strange that a man should resort to such glaring perversions of scripture, merely to sustain a fanatic theory!

Mr. Franklin has told you all along that the reign of Christ and the kingdom of heaven or of God commenced long before the destruction of Jerusalem. This position, as I told you

before, he assumed without the shadow of proof, as though no one disputed it; while I have all the while denied it. Let us now read right on in this account of Luke's, verses 29, 31—"and he spoke to them a parable; behold the fig-tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, [who?] when ye see all these things come to pass, know ye that the kingdom of God is nigh at hand." So then the "kingdom of God" did not come some thirty or forty years before the destruction of Jerusalem; they were to know that it was only "nigh at hand" when they saw the "signs" of this destruction.

Who cannot see that the "coming of the Son of man," the approach or the establishment of the "kingdom of peace," or "kingdom of God," and the "destruction of Jerusalem," are co-etaneous events, and were to take place, if not at the same time, in immediate succession to each other? This is an important declaration, and shows very clearly that the "kingdom of God" was not established until Jerusalem was destroyed.

On the passage in 2 Tim. 4: 1, enough has been said to show that Paul had no allusion to a judgment in eternity, but that he had direct reference to Christ's coming in his kingdom, which was then but a few years in the future; and that by "quick and dead," he only meant believers and unbelievers. Enough has also been said to show that the gentleman is mistaken in his application of Heb. 9: 27, 28.

As to the judgment spoken of in Rev. 20th—I showed conclusively that it was the same that was predicted in the 7th of Dan., and, consequently, took place immediately preceding the coming of the Son of man to receive his kingdom, or enter upon his reign, and hence is a past event.—John 5: 28, 29, has been sufficiently noticed. So indeed has all the arguments and passages which he has introduced. There are some things which he has not referred to which are deserving of notice.

1st. I referred to several passages in the Old Testament—predictions of Christ, and of the establishment of his kingdom on the earth. Isa. 42: 1-4, "Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment

to the Gentiles, * * * he shall bring forth judgment unto truth ; he shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law."

And again : Jer. 23 : 5—"Behold, the days come, saith the Lord, that I will raise unto Daniel a righteous BRANCH, and a king shall reign, and prosper, and shall execute judgment and justice in the earth." These passages are direct predictions of the commencement of Christ's reign on earth, and they show that he was to set up, establish, and execute judgment in the earth. But the gentleman, for obvious reasons, paid no attention to them !

2d. I also referred to several passages in the New Testament, which show that the time was then "nigh at hand" when Christ was to commence his judgment. Such as the following : "Grudge not one against another, brethren, lest ye be condemned ; behold, the judge standeth at the door." Jas. 5 : 9. "Who shall give account to him who is ready to judge the quick and the dead,"—1 Pet. 4 : 5. Also, Rev. 14 : 6, 7—"And I saw another angel fly in the midst of heaven, having the EVERLASTING GOSPEL to preach unto them that dwell on the earth, &c., saying with a loud voice, fear God and give glory to him ; for the hour of his judgment is come," &c. Here the "judgment" was to commence with the commencement of the gospel kingdom. Also, Rev. 22 : verses 7—"Behold I come quickly"—10, "Seal not the sayings of the prophecy of this book, for the time is at hand"—12, "Behold I come quickly, and my reward is with me to give every man according as his work shall be"—20, "He which testifieth these things saith, surely I come quickly. Amen, even so, come, Lord Jesus." All these passages were written but a short time before the destruction of Jerusalem, and consequently but a short time before the coming of the Son of man to establish his kingdom. But the gentleman has thought best to pay no attention to them. You are at liberty to judge, my friends, the reason of his silence.

3d. I also called his attention to the admonitions of the Savior to the disciples, to *watch*, and be *ready* for his coming ; and desired him to reconcile this fact with the idea that the coming was not to be for some thousand years in the future. But this also he was pleased to pass by in silence ! This is an important matter, my friends ; and so conclusive does it

appear to my mind, that I believe I would risk the whole question on it. Take the 42d and 44th verses of Matt. 24th, and I defy mortal man to avoid the conclusion that Christ was to come—and that he designed his disciples to so understand him—during their lifetime. You will recollect that this discourse was delivered to the disciples *privately*, (verse 3d.) Now read these verses: "Watch therefore; for YE (who?) know not at what hour your Lord doth come." Again: "Therefore, be ye (who?) a'so ready; for in such an hour as YE think not the Son of man cometh." Then they were to watch, they were to be "ready"—for in such an hour as they—the disciples—thought not, the Son of man was to come! There is no getting away from this argument. No wonder the gentleman passed it by in silence!

But the greatest failure the gentleman has made, and one by which he has lost every thing, is in relation to the phrase, "this generation," in the 24th of Matthew! You will recollect that in the speech before my last, I called his attention to the fact, that "all these things," the coming of the Son of man included, were to take place during that generation. In his next speech he replied by saying that "this generation," meant this family or race of the Jews, and that the Jews as a race had not yet passed away; he also said that Greenfield gives this as the first meaning of the word *genea*, and allowed that I had no right to depart from the first meaning! In my last I denied his definition of the word, and also denied most unequivocally that Greenfield gave that either as the first or any other meaning of the word—which was equivalent to accusing him of misrepresenting Greenfield. I then took the ground that the phrase, this generation, never has such a meaning as he gave it, but that it always means the "men of this age"—"those living at the time," &c., and that I would risk the whole question between us upon this issue. And what has he said in reply? Not one word!! I did expect that he would attempt a reply, although I knew he could not be successful.

I will now tell you what Greenfield does say of this word, and all he says. He gives it but two meanings, viz: 1st "a family, generation, descent; 2d, an age, race, or generation of men, including upon the average, a space of thirty years." This is the definition he gives the word *genea*. Its first and

primary meaning is, one family or household, one descent, or the offspring or children of one parent or parents—the descendants from one head. In its secondary meaning, and with regard to time, it denotes all the families or people living at that time, including as an average, a space of about thirty years, or three generations to a century. This is its length on an average; but one generation taken separately, will extend much longer, so that there was no impropriety in saying all these things would take place, before “this generation” closes, although the time might be more than thirty years distant.

I will now give you the testimony of two eminent commentators on this phrase:

WHITLEY. “These words—this age or generation shall not pass away—afford a full demonstration that all which Christ had said hitherto, was to be accomplished, not at the conversion of the Jews, nor at the final day of judgment, but in that very age, or whilst some of that generation of men lived; for the phrase never bears any other sense in the New Testament, than the men of this age.”—*Annot. on Matt. 24: 34.*

LIGHTFOOT. “This generation shall not pass, &c. Hence it appears plain enough, that the foregoing verses are not to be understood of the last judgment, but, as we have said, of the destruction of Jerusalem.”—*Exer. on Matt. 24: 34.*

I must also add the testimony of BLOOMFIELD, author of “The Greek Testament, with English Notes.” He says: “*he genea autē*”—(this generation.) Notwithstanding the descent of some, the phrase can only mean “this very generation,” “the race of men now living.”—*Notes on Matt. 24: 34.*

This is enough. Were there no other evidence in the book, the fact that the Savior said, “This generation shall not pass till all these things be fulfilled, is sufficient to show that the Son of Man was to come in the clouds of heaven—in his kingdom—to establish his reign, and reward men according to their works, during the lifetime of some who saw and heard him. I will risk the whole question, yea every thing, upon this fact. The phrase, I maintain, never

had, never has, and never can have, any other signification than "the men of this age," or those living at the time.

Now, my friends, in view of what has been said on both sides, during this day's debate, you will excuse me, I hope, when I give it as my firm belief that, while Mr. Franklin has failed, most signally failed to establish his proposition, that the "coming of the Son of Man to judge the world" is yet future, I have proved by the most incontestable evidence, such as cannot be gainsayed, that this "coming of the Lord" is a *past event*. That it took place, as predicted, and *looked for* by the early christians, during the apostolic age, when the Jewish temple, city, and nation were destroyed, and the kingdom of heaven or reign of the Messiah, was set up in the earth. This I say, is my belief, in regard to the merits of the debate. But all I ask of you is, to examine our arguments, and the evidence adduced—weigh them well, and then judge for yourselves.

PROPOSITION II.

DO THE SCRIPTURES TEACH THE FINAL HOLINESS AND HAPPINESS OF ALL MANKIND ?

MR. MANFORD'S FIRST SPEECH.

RESPECTED AUDITORS :

The proposition before us to-day is one in which all are deeply interested. It reads as follows: *Do the Scriptures teach the final holiness and happiness of all mankind?* I affirm—my friend denies. I believe ALL the wicked will be saved. He believes SOME of the wicked will be saved. Neither one of us believes any will be saved IN their wickedness, but FROM their wickedness—“from their sins.” He believes in the salvation of a PART of mankind. I believe in the salvation of ALL mankind; and here we join issue. I now proceed to my first proof-text: Matt. xxii. 23 : 32. “The same day came to him the Sadducees, which say there is no resurrection, and asked him saying: Master, Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were seven brothers; and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seventh; and last of all the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the

resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob ? God is not the God of the dead, but of the living." The parallel passage in Luke xx, reads as follows : " They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage : neither can they die any more ; for they are *equal* unto the angels ; and are the children of God, being the children of the resurrection. Now, that the dead are raised, even Moses showed at the bush, when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob ; for he is not a God of the dead, but of the living ; for *all live unto him.*" Our Savior did not merely answer the question of the Sadducees and then stop ; but proceeded, 1. To show that there was a resurrection. " Now that the dead *are raised*, even Moses showed at the bush." 2. To inform his hearers what would be the condition of those raised. 1. They should not " die any more." 2. They should be " equal unto the angels." 3. They should be the " children of God." 4. They should " live unto God."

It is worthy of especial notice that two distinct facts are predicated of the raised, because of their equality with angels. 1. They should not marry. 2. They should not "die any more." Hence we are justified in saying those raised will not sin or suffer, because of their equality with the angels. There is no way of escaping from this conclusion other than to say the " angels in heaven " sin and suffer !!

I wish to call the attention of Mr. Franklin to the words, " they which shall be accounted *worthy* to obtain that world and the resurrection from the dead." How many does he think will " obtain that world ? " (And it would be well to notice that the phrase " that world " in the 35th verse is connected with the phrase " this world " in the 34th verse.)—Paul said he " hoped for a resurrection of the dead, both of the just and unjust." He did not hope that any would be raised unjust, for that would have been a most unrighteous hope indeed. Does my friend hope that any will be raised unjust ? If his hope is as extensive as Paul's hope was, then he must certainly believe that ALL will be " accounted worthy to obtain that world and the resurrection from the dead."

That my proof-text triumphantly sustains my proposition cannot but be evident to all who will give it a fair examination. If after the resurrection, the greater part of mankind are to be endlessly miserable, why did not our Savior say so when treating of the resurrection? Why did he *never* say so? On the contrary he tells us that "in the resurrection," that is, in the immortal world, mankind shall be "equal unto the angels"—"the children of God"—that they shall not "die any more;" and that all shall "live unto God."—These are glorious announcements—heavenly truths; and well worthy of that gospel which brings "good tidings of great joy, which shall be unto ALL PEOPLE."

My second proof is derived from the fifth chapter of Romans. In this chapter we are told that "in due time Christ died for the ungodly," and "when we were without strength"—that "God commendeth his love to us, in that while we were yet sinners, Christ died for us. *Much more* then being justified by his blood, we shall be saved from wrath through him: For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement," or reconciliation: "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that *all* have sinned." (If a natural death is here meant, then *all* are subject to this death, *because all* sin, and *not because* Adam sinned.) "For until the law, sin was in the world, but sin is not imputed wherever there is no law. Nevertheless, death reigned from Adam to Moses, even over those that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the *free gift*. For if through the offence of one many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the *free gift* is of *many offences* unto justification." (Not of the Adamic offence only.) "For if by one man's offence death reigned by one, much more they which receive abundance of grace, and the gift of righteousness shall reign in life by one, Jesus

Christ. Therefore, as by the offence of one, judgment came upon *all men* to condemnation, even so by the righteousness of one the *free gift* came upon *all men* unto justification of life: For as by one man's disobedience *many* were made sinners, so by the obedience of one shall *many* be made righteous. Moreover, the law entered that the offence might abound. But where *sin* abounded, *grace* did *much more* abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord."

From this passage we learn: 1. That while men were yet "sinners," and "enemies," God loved them. 2. That death, moral and spiritual, "passed upon all men," not because Adam sinned, but because "that all have sinned." 3. That it is "through the offence of one, many be dead," not because of the offence of one; for that would contradict the expression, "FOR that ALL have SINNED." All admit that "for" is here used in the sense of because. 4. That "the free gift is of many offences unto justification," and not of the Adamic offence only. 5. That if it be true "death passed upon all men" because "all have sinned," then it is also true that "condemnation came upon all men," because "that all have sinned." 6. That "by the righteousness of one the free gift came upon all men unto justification of life," not because of the righteousness of one; for I do not believe in imputed righteousness. Neither does my friend, I believe. 7. That by or through "one man's disobedience many were made sinners." 8. That by or through "the obedience of one many shall be made righteous." 9. That "where sin abounded, grace did much more abound." 10. "That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord."

Although I have contended that the death here spoken of is moral and spiritual death, I have done so for the sake of truth, not for the sake of the argument, for that is equally strong whatever death is meant. I have contended also that it is "through the offence of one, many be dead," and not because of the "offence of one," still, if my friend should find that I am wrong here, it would not destroy the argument by any means. In the language of Dr. Adam Clarke we

may say: "Thus we find salvation from sin here is as extensive and complete as the guilt and contamination of sin; death is destroyed! hell disappointed! the devil confounded! and sin totally destroyed!"

On the 19th verse Parkhurst says: "The word many in this verse signifies the many; i. e. the mass, the multitude, the whole bulk of mankind." Dr. McKnight says, "for as the word many in the first part of the verse does not mean some part of mankind only, but all mankind, from first to last, who, without exception, are constituted sinners, so the many in the latter part of the verse, who are said to be constituted righteous, mean all mankind! from the beginning to the end of the world without exception!"

No man is a sinner until he sins personally, so no man will be accounted righteous, until he personally practices righteousness. Hence, if as Paul avers, righteousness will extend as far as sin has extended, then all who ever have or ever will practice sin, must eventually practice righteousness. And when all men practice righteousness, what will prevent their being saved? Paul draws the parallel lines between the extent of sin on the one hand, and of grace on the other; and affirms that grace shall extend as far as sin, and even abound over it; so that at last all shall end in righteousness and eternal life.

My third proof text is taken from Rom. 8: 18, 23. "For I reckon that the sufferings of this present world are not to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the Son of God. Because the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now, and not only they, but ourselves also, which have the *first fruits* of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

We learn from this passage, 1. That "the creature earnestly expects and waits for the manifestation of the children of God." 2. That "the creature was made subject to vanity." 3. That this subjection to vanity was made without consulting the will of the creature. 4. That this subjec-

tion was "in hope." 5. That "the creature shall be delivered from the bondage of corruption." 6. That this deliverance is to be "unto the GLORIOUS LIBERTY of the children of God." 7. That the word "creation" most evidently refers to sentient and intelligent beings, from the fact that it is said to earnestly expect; to "hope," to "groan," and to "travail in pain." 8. That those who had received the first fruits, (and this implies other fruits) of the spirit "groaned" with the creation. "Even we groan within ourselves waiting for the adoption, to wit, the redemption of our body." 9. That there is to be a redemption of "our body," that is, the body of humanity—"the whole creation."

Blessed truth! The whole family of man shall be redeemed from the thraldom of error and sin, and brought into the "glorious liberty of the children of God." Henry, Pool, and Macknight, and other good critics say that the word rendered creature and creation, in the passage under consideration, signifies "every human creature! all mankind." Will Mr. Franklin be so good as to tell us what he thinks the word creation here does mean?

I now come to my fourth proof, Cor. 15: It appears from this chapter, that some among the Corinthians, denied the resurrection altogether. The apostle, in order to remove this disbelief and establish this most important doctrine in the mind of his readers, goes into a lengthened account of its extent, and its effects upon its subjects. 1. With reference to its extent, the apostle says: "For in Adam *all die*, even so *in Christ* shall *all* be made alive." 2. As to its effects we learn, 1. As those who are raised are raised *in Christ*, I am justified in saying that they will be raised free from sin. "If any man be in Christ, he is a new creature."—2 Cor. 5: 17. The phrase "*in Christ*," is used about forty times in scripture, and always applies to those who are justified from sin!! 2. Paul declares that as we have borne the image of the earthly (and *all* bear the image of the earthly) we shall also bear the image of the heavenly." 3. "It is sown in dishonor, it is raised in glory." 4. "It is sown in weakness, it is raised in power." 5. "It is sown in corruption, it is raised in incorruption.." 6. "We shall *all* be changed," that is, "the dead shall be raised incorruptable,

and we shall be changed." So much for the extent and effects of the resurrection; the former is universal, the latter glorious, sublime, holy. In the chapter before us, the triumphs of Christ, his kingdom and reign, together with their close, and their happy and glorious results are all brought to view, presenting a consummation well worthy of a God who is love.

I shall now notice some of these results and triumphs of his reign and kingdom. 1. He is to conquer death. "Death is swallowed up in victory." This agrees with the words of our Savior, when speaking of the resurrection, and of those who are raised. "Neither can they die any more." 2. He is to "put down all rule, all authority, and all power," (that is all opposing rule, authority, and power,) not even excepting the power of the devil. "That through death, he might destroy him that had the power of death, that is, the devil."—Heb. 2: 14. "For this purpose, (will it fail?) was the Son of God manifested, that he might destroy the works of the devil."—1 John 3: 8. 3. "The last enemy shall be destroyed—death." What will hinder the holiness and happiness of man, if all his enemies are destroyed? Can my friend tell?

4. "All things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be *all in all!*!" After all have become subject unto Christ, then Christ is to become subject unto God. Hence the word subject, does not convey, here, any idea of misery, but of happiness. And all will be happy when they are subdued to the mild and peaceful reign of Jesus Christ.

On the 26th verse, Dr. Clarke says, "Death can only be destroyed by a general resurrection; if there be no general resurrection, it is most evident death will retain his empire. Therefore the fact that death shall be destroyed, assures us of the fact that there shall be a general resurrection; and this is proof also, that after the resurrection, there shall be *no more death!*!" "Death is swallowed up in victory." Hence the Apostle exclaims, "O, death, where is thy sting." And immediately he adds, "The sting of death is sin!" What more, my friends, could be said? All that bear the image of the earthly, are to bear with the image of the

heavenly. *All* are to be made alive in *Christ*!! *All* are to be raised in *power*! *glory*!! and *incorruption*!!!

It will be observed that between these four proof texts I have just offered, there is not one jarring note, but the most perfect harmony; and each one reflects light upon the other; so that over the whole there rests a flood of light and truth, that can never be removed; and though the heavens and the earth may pass away, not one jot or one tittle of God's word shall pass away until all be fulfilled; until the ransomed millions of the race of man shall unite in one general anthem of praise, ascribing praise unto God and the Lamb for ever and ever!!!

Strange as it may appear, some are displeased with such glorious results as those I have just mentioned; such is the power and influence of prejudice and prepossession on the mind of man. My friends, let us all endeavor to divest our minds of all wrong bias, and come to this investigation, uninfluenced by any thing other than a strong and fervent desire to know and practice the truth, and with a fixed determination to follow truth, lead wherever she may. If such is the purpose of our minds, much good may result. The great truths of the gospel may be brought more clearly to our view, and all interested and instructed.

[*Time expired.*]

MR. FRANKLIN'S FIRST REPLY.

RESPECTED HEARERS:

I agree with the gentleman, that the proposition under consideration, is one in which we are all deeply interested, with the proviso, however, that I am right. If my friend is mistaken, and his affirmative is insupportable, as he will certainly find it to be, it is of incalculable importance that all

men should know it as soon as possible. But should his proposition prove true, it is of but little importance whether we debate it or not, or whether any body shall believe it or not.

Without further ceremony, I shall proceed to read our proposition. It reads as follows :

Do the Scriptures teach the final holiness and happiness of all mankind? Mr. Manford affirms—I deny.

Be it observed then, in the first place, that there is no passage in the Bible which says, "all men shall be holy." Nor is there any passage which says, "all men shall be happy." Nor yet is there any passage which says, "all men shall finally be holy and happy." This however, is what my friend is to prove. We shall see how well he succeeds.

In his benevolence, the gentleman told you, that he believed all the wicked would be saved, and that I believed that some of the wicked would be saved. So far as this statement relates to his faith, it may be very correct, but I most solemnly deny any such belief as he here ascribes to me. My Bible tells me, that "the wicked shall be turned into hell, and all the nations that forget God." Ps. 3: 17. Paul speaks of the wicked, "even weeping," and says, "that they are enemies of the cross of Christ; whose end is destruction." Phil. 3: 18, 19. I do not therefore, believe with my friend, that "all the wicked will be saved," nor as he says I believe, "that a part of them will be saved," but with David, that "they shall be turned into hell," and with Paul, that their "end is destruction."

He tells us, however, that they will be "*saved from their sins.*" As the salvation he speaks of, is to be in the coming world, of course their sins are to follow them to the coming world; and consequently he admits that they will be sinners after death, and consequently that there will be sin in the world to come. This, it appears to me, is rather a bad start to prove universal salvation !!

The first passage introduced to prove the position of my friend, is the long-tried passage, Matt. 22: 23-32, and its parallel, Luke 20. How the gentleman finds the proof in this passage, that all mankind will be made finally holy and happy, I can not discover. The words "all mankind" are not in the passage. The word "holy," is not in the text.—

The word "happy," is not there. And the word "final," is wanting. Now, how does my friend prove, that "all mankind will be made finally holy and happy," by a passage which does not contain any of the words, "all mankind," "finally," "holy," or "happy?"

This method of taking words spoken by our Savior, in reference to one point, and applying them to another, that was not before his mind at all, is not the most faithful and reliable method of handling the word of God. Had the Lord been teaching Universalism, in the passage under consideration, he evidently could have expressed it as clearly as my friend has in his affirmative proposition. But his object was to answer a question propounded by the Saducees, who denied the resurrection of the dead. The object of their question was, to involve him in difficulty concerning the doctrine of the resurrection of the dead. To accomplish this object, they suppose one woman to have been the wife of seven brothers in succession, in this world; and enquired which one was to have her in the resurrection. To this the Savior answered: "You do err, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." In what respect are they "*as the angels of God?*" Most certainly in this: that *they neither marry nor are given in marriage*. This is the precise point he has before his mind, and the precise point contained in the question propounded, and of course the subject must relate to it.

My friend would represent the Savior as doing as he probably would, in answering this question, viz.: as taking a flight off to something that did not at all relate to the point. But Luke recorded a clause that Matthew omitted, which throws some light on the subject. It is as follows: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels: and are the children of God, being the children of the resurrection. Lu. 20: 25, 36. Now, so much of the Savior's words as is given by Matthew, may relate in common to all men; although I do not know that it could be proved; but if it does, there is nothing more said

of them, than simply that "they neither marry, nor are given in marriage, but are as the angels of God in Heaven." This comes infinitely short of proving that all will be holy and happy. But when we come to the words recorded by Luke, all difficulty is at once set aside; for these words only include a certain class: "They which shall be accounted worthy to obtain that world and the resurrection of the dead." Unless my friend can show that the words, "they which shall be accounted worthy," mean "all mankind," I cannot see where he will get his proof.

My friend seems to place great emphasis on the fact that Moses was shown at the bush that there would be a resurrection, and the remark that "he is not the God of the dead but of the living; for all live unto him." But how this does anything towards proving his position, I perceive not. I believe that there will be a resurrection as firmly as he does, and that "all live unto him," in the sense intended by the language of the Savior. But that you may see that I am not mistaken in saying that the words, "they which shall be accounted worthy to obtain that world," make the blessedness of the resurrection state depend on our conduct in this life, I will quote the Savior's words in another place, touching the resurrection of the dead. He says: "The hour is coming in the which all that are in the graves shall hear his voice, and come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John 5: 28. Again he says: "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed: for thou shalt be recompensed at the resurrection of the just." Luke 19: 18, 14. Now, that they "which shall be accounted worthy to obtain that world," "have done good," have fed "the poor, the maimed, the lame, the blind," will "be equal to the angels, children of God, being children of the resurrection," and "shall come forth to a resurrection of life," and "be recompensed at the resurrection of the just," no believer in the Bible can doubt. But how different this from the doctrine of my friend!

The gentleman wishes me to tell him how many will obtain that world. I can give him no better answer than the Savior has done. His answer is: "They which shall be accounted worthy." If he will, then, tell me how many will be

accounted worthy, I can soon tell him how many will obtain that world. But the gentleman believes, unlike the Savior, that all will obtain that world, whether they are accounted worthy or not.

He says : "It would be well to notice, that the phrase 'that world,' in the 35th verse, is contrasted with the phrase 'this world,' in the 34th verse." This is certainly correct, but how long will he stand to this himself? The Savior uses the same expression, Matt. 12: 32. " Whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." Now, will he stand to his own explanation of "this world" and "the world to come?" We shall see. The matter now stands thus : 1. I have admitted that the words of our Savior, recorded by Matthew, possibly may include all in the resurrection, but in these verses he simply makes them "as the angels" in one respect : that is, they do not marry nor give in marriage. 2. I have shown that the words recorded in Luke specify a certain class, by the words "they which shall be accounted worthy," who are to be equal unto the angels, children of God, being children of the resurrection. This has been shown to be correct, by reference to the Savior's words, touching the resurrection, where he says, "they that have done good shall come forth to a resurrection of life," and they "who have fed the poor, shall be recompensed at the resurrection of the just." 3. It has been further shown, that in my friend's admitting that the phrases, "this world," and "that world," contrast the present and future states ; that he has admitted that those who shall speak against the Holy Spirit, shall not be forgiven, in the present nor the future state. In the place then of proving his position, he has involved the whole fabric of Universalism in inextricable difficulty.

2. The gentleman's second proof-text is found in the fifth chapter of Romans. But this, I think, he will find an unfortunate proof-text for Universalism. In the 8th verse, the apostle says : "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." The persons of whom the apostle here speaks had been sinners; but in the 9th verse they are said to be "now justified by his blood," and "saved from wrath through him." Here he says : "For if, when we were enemies we were reconciled to God, by the

the death of his Son." They were already justified, reconciled, and saved when the apostle spoke to them. Upon this present justification, salvation or reconciliation, the apostle makes future salvation, through the life of Christ depend.— "For," says he, "if when we were enemies we were reconciled," in the past tense; not will be reconciled, but "were reconciled." Well, Paul, what if we were reconciled?— He answered: "Much more, being reconciled, we shall be saved by his life." Verse 10. Now, my friend will not say that all mankind are justified, saved, and reconciled in this life; yet the apostle has a promise of "much more" in the future world for those who were justified, saved and reconciled in this life. Present justification, salvation, reconciliation, through the blood of Christ, are obtained by repenting and turning to God in this world. The apostle, then, teaches that if we are thus justified, saved, and reconciled in this life, "we shall [future tense] be saved by his life." This accords with my friend's statement in his speech. He said "justification was through righteousness." Of course it must be righteousness in this life, for he does not believe that any will be in the eternal world unjustified, and have to be justified through righteousness there!

What goes to prove that I am correct in this, is the fact that my friend said he "did not believe in imputed righteousness." By this statement he has involved Universalism in a pretty predicament truly! They are saved "through righteousness," he says, but he "does not believe in imputed righteousness." All must be saved by their own righteousness; and if they die unrighteous, they go into the future world unrighteous, and consequently unsaved, until they are justified through their own righteousness. Your future salvation is, therefore, emphatically a salvation by works. This is a splendid move truly to prove that all will be saved! But if the gentleman will turn over to the 6th chapter, 17th and 18th verses, he will find that the disciples at Rome were justified through righteousness, by "obeying, from the heart, that form of doctrine which was delivered them," and being then made free from sin, they became the servants of righteousness.

The gentleman emphasises the words, "where sin abounded, grace did much more abound." Well, where did sin abound? In this world most certainly, and not in the future.

Well, the apostle simply says, "WHERE sin abounded, grace did (not will) much more abound." How can he make the words, "where sin abounded, grace did much more abound," prove that grace will abound to all in the coming world?—Notwithstanding this superabundance of grace, the same apostle commands us to "follow peace with all men and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God." Heb. 12: 14, 15.

I undertake to say, that the gentleman contradicted the apostle, in the speech which you have just heard. The apostle says, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," v. 14. My friend says, "death, moral and spiritual, passed upon all men, not because one man sinned, but because that all have sinned." The apostle says, "For if by one man's offence death reigned by one, much more they which receive the abundance of grace, and the gift of righteousness, shall reign in life by one, Jesus Christ."—Again the apostle says, "by one man's disobedience many were made sinners." These expressions of the apostle my friend does not believe. I hope he will state distinctly in his next speech, whether he believes that "by one man's offence death reigned by one,"—that "by one man's disobedience many were made sinners," and that "by one man sin entered into the world, and death by sin." I wish him to answer, without any equivocation, whether he believes these passages.

He has furnished us with a new wrinkle, not only in theology in common, but in Universalism. And that is, that the death spoken of in the chapter under consideration, is spiritual and moral death! I should be pleased to hear him explain how moral death could have "reigned from Adam to Moses, even over them that had not sinned, after the similitude of Adam's transgression." I had supposed that moral and spiritual death simply reigned over sinners. This is a splendid exposition of Scripture, truly!!

While the gentleman was making his criticism on the words, "by," "through," and "because," I was doing my utmost to understand him; but, possibly owing to the obtuseness of my mind, I could not be certain that I did. This is

about all I can make of it : "By one man sin entered into the world, and death by sin," "not because one man sinned!" Well, now the question is, where is the difference between death entering into the world by one man, and because of one man? What would you say of me if I should say, *BY* Mr. A.'s industry he became wealthy, but not *BECAUSE* of his industry he became wealthy? You would certainly look upon it as a weak criticism. The apostle explains the matter, v. 19, as follows : "By one man's disobedience many were made sinners."

If it simply be moral and spiritual death, as my friend contends, and it comes by actual transgression, and not by the Adamic sin, then infants are not included in it at all, and consequently his universal salvation will leave out all the infants; for no one of sense has ever tried to prove infants guilty of actual sin. I should be pleased to see how my friend will mend this. Thus his proof-text clearly testifies against him.

3. Mr. M.'s third proof-text is found in Romans 8: 18, 23. After conversing some time on the passage, without telling us what the word "creature" means, evidently showing that he feared to take a position, he tells us that "Henry, Pool, and Macknight say, that the word rendered 'creature' and 'creation,' in the passage under consideration, signifies 'every human creature,' 'all mankind,' " and asks me to tell him what the word does mean. It is his business to tell what it means, for unless he does this, there is no proof in the passage. I simply have to show that the passage does not prove his doctrine; and from the manner in which he introduced it, I see that he does not rely upon it with much confidence. Be it remembered then, that his whole proof depended on what he had not courage to state, that is, that "creature" means all mankind. I shall now show, in a few words, that it cannot have that meaning.

Verse 19, we are informed that "the earnest expectation of the creature waiteth for the manifestation of the sons of God." Here we have the "creature" and the "sons of God." Now I presume the "sons of God" are a part of mankind, but if the "creature" that waiteth for the manifestation of the sons of God, is all mankind, the sons of God, whose manifestation it waiteth for, are no part of all mankind. It will

not do to say, that the creature waiteth for the manifestation of itself ! This would be nonsense.

Verse 23, we are informed "that the whole creation groaneth and travaileth in pain together until now : and not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Now, if the "creation" of the 22d verse, is "all mankind," why does the apostle say, "not only they, but we ourselves also," in verse 23 ? Has he "all mankind," and "we ourselves also," over and above all mankind ? This is getting into a singular predicament.

The gentleman speaks of several authorities that say the original word (*ktisis*) from which we have *creature* and *creation*, means all mankind. Let us examine a few passages. "For the invisible things of him from the creation of the world are clearly seen." Ro. 1 : 20. Insert *all mankind* in the place of *creation*, and see what kind of sense you will have. You have it then, "for the invisible things of him from the all mankind of the world," &c. "If any man be in Christ he is a new creature." 2 Cor. 5 : 17. That is, "if any man be in Christ, he is a new 'all mankind'!!"—"Who is the first born from the dead of every creature." Col. 1 : 15. That is, "the first born from the dead of every 'all mankind.' " I will not multiply passages.

By commencing at the 16th verse, you will see that this chapter is so far from proving Universalism, that it affords a strong argument against it. "The spirit itself beareth witness with our spirit that we are the children of God : and if children," yes, "if children, then heirs ; heirs of God, and joint heirs with Christ, if so be that we suffer with him ;" yes, sir, "if so be that we suffer with him, that we may be glorified together." This differs very widely from that doctrine which declares we "shall be glorified together," whether we suffer with him or not. These *ifs* are greatly in the way of Universalism.

4. My opponent's fourth proof-text is found, 1 Cor. 15. I listened to him as closely as possible, but was entirely unable to see the proof of his proposition. He quotes the words, "As in Adam all die, even so in Christ, all shall be made alive," which brings to my mind a cut I saw in a barber's

shop, in Dayton, Ohio. A man is represented, by this contrivance, as standing, holding scales in his hands. On one end of the beam are the words, "As in Adam all die." In the center are the words "Even so." On the other end are the words, "In Christ all shall be made alive." Well, now the question arises, what do the words "even so" apply to? If it be the number that died in Adam shall be "even so," the same that shall be made alive in Christ, then it proves nothing only what we all believe, that all will be raised from the dead. But if it be the quality shall be the same "even so" as it was when they died in Adam, it does not suit Universalists, for they contend that the quality shall be more than "even so" in the resurrection, as it was when they died in Adam.

The gentleman tells us that all were made alive "in Christ," and that the phrase "in Christ," occurs about forty times, in the New Testament, and "is always applied to those who are justified." This is too weak to be even good sophistry. It is the Greek word *en* that is here translated *in*. This word is translated, *by*, *through*, *with*, *in*, and several other translations in the New Testament. Every sensible man knows that the English word *in*, can have no other meaning, in any passage of scripture, than the Greek word from which it is translated. Well, will any one say, that "*en* Christ," is "always applied to those who are justified?" This word, when it signifies place, should always be translated *in*, but when it signifies agency, it should be translated *by*. It would not sound well to read, "For *in* Him are all things created," &c.—Col. 1: 16, but "*by* him," &c., for he is the agent *through* or *by* which it is done. But when we read of "baptising *en* Jordan," it implies place, and cannot be translated *by*, or *through*. When the apostle said "in Adam all die," he does not mean that Adam was the place where all die, but the agent *through* which, or *by* which death was brought upon all. Just so, when it is said, "in Christ all shall be made alive," it does not mean that Christ is the place where all shall be made alive, but the agent *through* which, or *by* which, all shall be made alive. To say that Christ is the place, would be the most weak and childish thing that has appeared in the 19th century.

If then, the passage simply means by or *through*, Christ all

shall be made alive, as it was by or through Adam all died, what becomes of my friend's argument?

The apostle proceeds, "Christ the first fruits, afterwards they that are Christ's at his coming." This passage the gentleman applies to the resurrection of the dead, as it undoubtedly ought to be applied; and consequently as the apostle speaks of those "that are Christ's at his coming," and the resurrection of the dead, he implies that there will be some that are not Christ's at that time. Here then, he has involved his doctrine in a difficulty, from which he will be unable to extricate it.

From the expression "they that are Christ's," to the close of the chapter, he simply speaks of his brethren—they that are Christ's, and says not one word about any others, and any expression applied to them, does nothing towards proving my friend's favorite proposition, "that all the wicked will be saved." This I shall abundantly show hereafter, and hope in the mean time, my friend will give us the best arguments he can produce, as I desire no victory but that of truth over error.

When the gentleman quotes authorities, I hope he will give the references, that I may examine them.

[*Time expired.*]

MR. MANFORD'S SECOND SPEECH.

RESPECTED AUDIENCE:

Mr. F. says that my proposition, if true, is of but little importance. I was completely astonished when I heard this statement. What! is it of no importance that our Heavenly Father will, in the "dispensation of the fullness of times," redeem all His offspring from error and sin? Is it of no importance that the great heart of humanity shall throb with't

love of God? Is it of no importance that the severed links of affection shall again be blended together in one peaceful, harmonious whole, never more to be separated? After this, I shall be astonished at nothing. His remark is a proof of the degrading tendency of the doctrine of endless misery. Says Mr. F., there is not one passage in the Bible which says "all men shall be holy." Nor any which says "all men shall be happy." Nor yet is there any passage which says, "all men shall be holy and happy." In answer to this, I will suppose my friend was in the affirmative of the following proposition, viz: "Do the scriptures teach that any part of mankind will be holy and happy?" This proposition he believes, and of course would be willing to defend it. Now, suppose I were his opponent, and should answer his arguments as he has mine. This, then, would be my reply. There is not one passage in the Bible, which says "any part of mankind shall be holy." Nor any passage which says that "any part of mankind shall be happy." Nor yet, is there any passage which says that "any part of mankind shall be holy and happy." In reply to me, I suppose my friend would say there were passages, which in other words, taught the same thing. I make the same answer. Shall we not henceforth have something more like the reasoning of a man?

Let what has just been said be an answer to all assertions that my proof texts do not contain the words "holy," "happy," "final," &c. Mr. F. cannot possibly be so ignorant as not to know that a proposition can be proved without using the exact words of that proposition. My friend is not pleased with my statement of the issue between us. I thought I had stated it fairly. But he says that he does not believe any of the wicked will be saved; and quotes a passage to prove that the wicked will be turned into hell. I am right glad he has quoted this scripture, and when we come to the last proposition, I will attend to it for him. Of course Mr. F. believes sinners are wicked, and that the wicked are sinners, or in other words, that these words are convertible. Now, Paul says, "Jesus came into the world to save sinners." But Mr. F. solemnly protests against either believing that all sinners will be saved, or that any sinners will be saved. He cannot extricate himself from this difficulty by saying that he only meant none of the

wicked would be saved in their wickedness. I did him the justice to say this for him. My words were as follows : "Neither of us believe that any will be saved in their wickedness—in their sins ; but from their wickedness—from their sins." But notwithstanding this careful qualification, Mr. F. still says that I have not properly stated the issue. He has got into a difficulty here, which he will find hard to escape from.

He thinks, in order to enjoy salvation in the future state, men will have to sin in the future state ! He says, therefore, because I believe all sinners will be saved, that I must believe all will be sinners in the eternal world !!

I will give his remarks on Matthew and Luke all the attention I deem they merit. He thinks those Evangelists contradict each other ; that Matthew represents Christ as speaking of the resurrection of *all* the dead, while Luke of only *part* ! And this is his way of evading my argument built on those passages ! If, however, Luke does *not* contradict Matthew, then *all* the dead will "be accounted worthy" of being raised the children of God, equal to the angels, to die no more. I again call on him to tell me if all will not be worthy of that world—the future world—and a resurrection from the dead ! He will please answer that question. He certainly believes that all will be "accounted *worthy*" of a future state and the resurrection. He will not deny this. Well, Jesus informs us that **ALL** who shall be accounted worthy of existing hereafter, "shall be **EQUAL** to the angels of heaven, shall be the **CHILDREN** of God, shall **DIE NO MORE**, shall **LIVE UNTO HIM**." I shall hold him right here. He thinks the words, "For he is not the God of the *dead*, but of the living, for *all—the dead*—live unto him," affords my argument no aid ! They prove, 1st, that *all the dead live*, and consequently afford additional proof that Christ spoke of the resurrection of *all mankind*. 2 : That *all the dead*, not only *live*, but live unto **HIM—GOD**. What is meant by living unto God ? Undoubtedly to love him, serve him, and enjoy his blessings—to be *like the angels*. Well, *all* the dead are thus to live unto God. Does Mr. F. believe this of *all* the dead ? Far from it. He thinks *some* will live unto God, and *some* will live unto the devil. In no sense can it be said that the damned in an orthodox hell *live unto God*. I call his special attention to this argument.

That the word, world, has various meanings in the Bible, he knows or ought to know. Both of us, however, admit that in this passage it refers to the spirit land. In the proper place I will prove that the phrase, "this world and world to come," in Matt. 12, has no reference to the future state. In fact, most of orthodox commentators take this ground. When my friend's endless misery proposition comes before us, I will prove that the "resurrection to damnation," in John 5, does not relate to the resurrection to immortality. Let him bring these and similar passages up at the proper time, and I will show that they do not afford an inch of ground for him to rest a foot on. The question now is, does Christ, in Matt. 22 and Luke 20, teach a resurrection of *all the dead* to a blessed immortality? Let Mr. F. show, if he can, that Jesus does not. He informs us that the Bible makes the *blessedness* of the resurrection depend on our *conduct* in this life! How will infants and idiots then be raised, whose *conduct* was neither good or bad? Will their condition in the resurrection be according to their conduct in this world? Please inform us. On my second proof-text, Mr. F. has made a weak effort truly. He has not said any thing that is really worth replying to. I firmly believe "that God commendeth his love toward us, in that while we were yet sinners Christ died for us," and that this exhibition of love and mercy was not in *rain*. God *loves all*, Christ *died for all*, and hence I infer that *all* will forever enjoy the blessing of the love of heaven. Can any reasonable person infer otherwise? I of course believe in a *present* salvation, but do not believe with him that it is the foundation on which to build our hope of heaven in eternity. This present salvation is the gift of God, and so will be our eternal salvation. God saves us in this world, and he will save us in the world to come. Paul, by the expressions, "we shall be saved from wrath," "we shall be saved by his life," cannot have any reference to the eternal world, but to a continuation of the present salvation during life. I *now* enjoy good health, and hope to be *saved* from sickness while I live. Paul and his brethren were saved, and they hoped for a continuation of that salvation to the end of their earthly journey.

But if none will be favored with a seat in heaven but those who are reconciled to God and saved here, what will become of those who never heard the gospel, and consequently can not be saved by it in this world? Mr. F. very politely informs

me that I do not believe certain expressions in this chapter about sin and death, and then very consistently wishes me to tell distinctly, without equivocation, whether I believe those declarations ! I will inform him that I do believe all that is written in that chapter, and I also believe that he knows but little about that portion of Romans. I could show, I think, that my views of death and of the origin of sin, are correct, but as my argument on that chapter would not be affected if those views were false, I do not think it best to spend much time now on those subjects. The more important question is, does the apostle, in that chapter, teach the *destruction of sin and death*, and the universal reign of righteousness and eternal life ? I affirm he does. Mr. F. has neglected most of my proof of this all-important point. Let me again call his attention to it. In verse 18 the apostle informs us, that inasmuch as judgment came on all men to condemnation, the free gift—the gospel of Christ—came into the world to justify all men, to deliver them from this condemnation. This agrees with what Paul elsewhere says, “For the grace of God—the gospel—that bringeth salvation to all men—hath appeared.” Means then are provided for the redemption of all from condemnation. The next verse informs us that the means will be efficacious, will redeem *all* from the dominion of sin and its consequences.

Here it is said that the *many*, which all admit means all *mankind*, were made sinners, so that the *many*—ALL THE SINNERS be made *RIGHTEOUS*. All are sinners by some means, and all shall be made righteous. Yes, the grace of God will be effectual in doing that for which it was sent. It was given to save the world and it will fully do its work. Saith the Almighty, “ For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my *word*—the gospel—be that goeth forth out of my mouth; it *shall* not return unto me void but *shall* accomplish that which I please, and it *shall prosper* in the thing whereto I sent it.” Isa. 55: 10, 11. The next verse—“ Moreover the law entered that offences might abound: but where sin abounded, grace did much more abound.” By “law” here is meant the law of Moses. It was given that offences

might abound, or in other words, that it might be known what deeds were sinful, for "where there is no law there is no transgression." By "grace" is intended the *gospel* of Christ. It is said "The *law* came by Moses, but *grace* and truth by Jesus Christ." Well, where sin, produced by a knowledge of the law, abounded, *grace*—the gospel—did *much more* abound. It has gone out into all the earth to bless and sanctify all of Adam's sinful race. In the next verse we are again informed that this grace will save the world: "And as sin hath reigned unto death,"—condemnation, as the 18th verse expresses it, which by the way proves that it is moral death—"even so might grace reign through righteousness"—the righteous labor of Jesus Christ "unto eternal life," or justification to life, to righteousness, as it is expressed in the 18th and 19th verses. Here is an argument in favor of universal blessedness it is impossible to avoid. 1. Judgment, condemnation and death, came on all men. 2. The grace of God is given to save all mankind from these evils. 3. It will produce *universal righteousness*.

What he said about infants, must have been offered for the want of something better to say at the time. As infants are without sin, they do not need to be saved from sin. If they die infants, they die without sin; even according to my friend's theory, they go to heaven. He suggests that possibly the obtuseness of his mind prevents him from understanding me at all times. I shall leave him alone with his own suggestions. Possibly he may be right. If he cannot perceive any difference of meaning between the words *by* and *through* and the word *because*, then he is right! Multitudes, in heathen, Mohamedan and Christian lands, *now* fail of the grace of God, revealed in the gospel; but I trust that in the dispensation of the fulness of time, all will enjoy this grace through Jesus Christ. It is no where said that any will utterly fail of this grace. The Bible does not contradict itself.

I now come to Mr. Franklin's remarks on Rom. 8. He says I feared to take a position with reference to the word *creation*, and that it is for me to say what the word means, and not for him. I DID define that word, and sustained my definition by Henry, Pool, and Macknight. But he cannot say in truth, that he has so much as *tried to hint* at its mean-

ing. What are you afraid of? Do you not dare tell us what you think about it, or do you not think anything? He represents me as producing these authorities to prove the word means all mankind in every place in the Bible where it occurs. This is a gross and willful misrepresentation. I introduced them to prove it has that meaning in the 22d verse of this chapter. Words have different meanings in different places, and their signification must be determined by their context. My friend seems to be totally ignorant of this fact. The term is so carefully qualified here that there is no room for misunderstanding it. "THE WHOLE creation shall be delivered from the bondage of corruption." I will inform Mr. Franklin, for his information, that this phrase, "the whole creation," does not occur in one of the passages he quotes and makes so much noise about. This must be a mortifying fact to my friend, as he relies so much on them. He informs us that the "sons of God" and "ourselves" compose no part of the whole creation!! Then of course they were not created at all! Will he venture to tell us how they came into existence? By the "sons of God" and "ourselves" are evidently meant believers—those who are "saved by hope," are "led by the spirit of God," verses 14, 24. As they the christians, compose no part of "the whole creation," they are not to be "delivered from the bondage of corruption into the glorious liberty of the children of God."

Bear in mind that St. Paul and all his christian brethren do not belong to "the whole creation," and consequently are not to enjoy "the glorious deliverance" promised! This follows from what he says on that subject. "The whole creation," then, is to be delivered from corruption, but as christians do not belong to "the whole creation" they are never to be blessed with such a deliverance. "Herein is wisdom." But a little attention to the Bible makes Paul's meaning plain. Christians are embraced in "the whole creation," and then as he wishes to speak of their peculiar privileges, he speaks of them separate and apart. In 1 John 2: 2, there is a similar form of expression: "And he is the propitiation for *our* sins: and not for ours only, but also for the sins of the whole world." Here christians are spoken of distinct from "the whole world," and according to my friend's logic, they compose no part of "the whole world." But

John and his brethren are embraced in "the whole world," and so are Paul and his brethren embraced in "the whole creation." This is a glorious promise. "The whole creation" is to be "delivered from the bondage of corruption into the glorious liberty of the children of God." Language cannot be more expressive of universal salvation. May we all believe this blessed promise, and with the primitive christians, be now saved by hope.

What Mr. F. says about 1 Cor. 15, I will now notice.—That the phrase "even so" relates to number, and cannot relate to quality, is evident: "As in Adam ALL die, EVEN SO in Christ shall ALL be made alive." If the words "even so" do not relate to the word "all," in each member of the sentence, then it relates to nothing whatever, and means nothing; and I infer this is his understanding of it; for he says, "from the expression, 'they that are Christ's,' which is in the next verse, to the close of the chapter, he simply speaks of his brethren." So in the 22d verse he speaks of the resurrection of all mankind, but in the next verse, of the resurrection of his brethren. Now, let us examine the 22d verse just quoted.

IN CHRIST. He thinks this a wrong translation, and that it should be rendered "by Christ," because "Christ is not the *place* where all shall be made alive." Well, the same apostle in another passage says, "Therefore if any man be IN CHRIST he is a new creature." 2 Cor. 5: 17. He will admit that this is a right translation, for it would not do to say "if any man be by Christ he is a new creature." If IN is correctly rendered here, then Christ is the "place where" men are made new creatures; and if men can be made new creatures in Christ, why can they not be made "alive in Christ?" But I have a host of proof that we can be in Christ; this truth is taught in all parts of the New Testament. "Know ye not that as many as were baptized *into Christ* were baptized into his death." Rom. 6: 9. "For as many of you as have been baptized into Christ, have put on Christ," "for we are all one in Christ." Gal. 3: 27, 28, 29. "In Christ" and "into Christ" are synonymous terms. Do not these scriptures teach that we can be in Christ? No people talk and write so much about the importance of being in Christ as Mr. Franklin's brethren do. "Be baptized into

Christ" is the theme on which they delight to dwell. But according to my friend, no one can be in Christ by any means, not even by baptism; for to be in Christ, he says, is making Christ "the place," and he adds, to use his words, "this would be the most weak and childish thing that has appeared in the 19th century." Then he and his brethren have preached *lots* of foolishness; and not only they, but all the apostles of Christ, for they taught a universal gathering in Christ.

It is not in the 22d but in the 21st verse that we are taught that we shall be raised by Christ. "For since by man came death, by man—the man Christ Jesus—also came the resurrection of the dead." Then follows the verse under consideration: "For as in Adam all die, even so in Christ shall all be made alive." In the first verse quoted we are taught that the dead shall be raised *by* Christ, and in the second that they shall be raised *in* Christ. Raised *by* Christ, *in* Christ. *In* and *by* are taken from two different prepositions, and have different significations. But if the same idea is contained in both places, why are the prepositions different? The 22d verse, then, means just as it reads. All the dead shall be raised *in Christ*—not one *out* of Christ: and to be "in Christ is to be a new creature; to have old things pass away, and have all things become new." I am willing to rest the whole controversy on that verse. There, clearly and positively, a universal resurrection to glory and honor is taught. In the next verse, he says, Paul begins to speak of the resurrection of his brethren, those who are Christ's. Those who are in Christ belong to Christ; and we have seen that all who die in Adam will be raised in Christ; consequently, in the resurrection *all* will be Christ's. But says he: "the words 'they that are Christ's at his coming' imply there will be some that will not be his." The Psalmist says. "All nations whom thou hast made shall come and worship before thee, O Lord." No one infers from this that there are nations God has not made. Neither should we conclude that all will not be Christ's, from the language of the apostle. In my next speech I shall offer much more proof that all will be Christ's in the eternal world. The few moments remaining I will devote to introducing other proofs of my proposition. "Having made known unto us the mystery of his will, according to his good

pleasure, which he hath purposed in himself: That in the dispensation of the fulness of time he might gather together *in one, all things in Christ*, both which are in heaven and which are on earth, even in him." Eph. 1: 9, 10. Here the apostle first speaks of the *good pleasure, will, and purpose* of God. 2. He says it is God's good pleasure, will and purpose to gather together *in one all things* in Christ, both which are in heaven and which are in earth even *in him*. Here we are twice informed that it is God's purpose to gather all things in Christ, in him. The preposition *in* occurs six times in this passage, and in two places it is said that *all things* shall be gathered together *in Christ, in him*; and he will not dare to say it means *by* in one of the places. Notwithstanding he says is "weak and childish" to suppose we can be in Christ, Almighty God has purposed that all shall be gathered in Christ, and St. Paul believed it and preached it. How well this corresponds with what Paul says in Corinthians 15. When he informs us that all the dead shall be raised in Christ, he wrote what he knew was God's good pleasure, will, and purpose.

[*Time expired.*]

MR. FRANKLIN'S SECOND REPLY.

BELOVED FELLOW-CITIZENS :

That my friend, Mr. M., feels completely defeated, I think, must be fully evident to you all, from the speech you have just heard. It is to be hoped he will recover from his disappointed feelings, at least so far as to get in a better humor, and manifest less anger. He talked as crabbidly as if he had lost all his friends. In his excitement, he told you, that I said, that his "proposition, if true, is of but little importance," and adds, "I was completely astonished when I heard this." But perhaps he will be more astonished when I tell him that he did not hear it *at all*. My statement was,

if "his proposition should prove true, it is of but little importance whether we debate it or not, or whether any body shall believe it or not." I still say if his position is true, it is no difference whether any creature under heaven believes it or not, for all who fight against it will be just as happy in heaven as those who believe it all their lives. He adds, "after this I shall be astonished at nothing." Will he not recall this after his excitement, and conclude not to "be astonished at *nothing*?"

I do not say the precise words of a proposition must be contained in a proof text, but words which have the same meaning of the terms of the proposition must be contained in the proof text, or it cannot sustain the proposition. In relation to my friend's proposition, I say then, that not only are the terms of his proposition not in the Bible, but there are no other terms there which have their meaning. If he thinks he can find the same expressions indicative or confirmative of the final holiness and happiness of the wicked, that I can of the righteous, I will give him a specimen: "To them who by patient continuance in well doing, *seek* for glory, and honor, and immortality, *eternal life*." Now, as the gentleman has set out to prove that "all the wicked will be saved," let him show one place where the promise just quoted, is given to any but those who continue faithful in well-doing.

The gentleman tells you that when he comes to the last proposition he will attend to the wicked being "turned into hell." He ought to profit by the old adage, "never put off for to-morrow, what ought to be done to-day." I see he is turning orthodox, and is putting off the "evil day." The last proposition will have its own troubles. But this was the best he could do, as he was involved in so many difficulties that he knew he could not escape from them; and to keep up the spirits of the *very few* of his brethren present, he tells them that he will attend to these matters at a "more convenient season,"

Mr. M. appears to be heartily sick of his statement—that *all* sinners will be saved. But he gathered up courage enough to quote the words: "Jesus came into the world to *save sinners*." But this does not help him out of the difficulty. We all can see how Jesus can save sinners "from

their sins " in this world, where he came to save them ; but we cannot see how they can be saved from their sins in the coming world, if there is no sin there. A Universalian hell is a perfect bugbear, and salvation from it a grand chimera. A preacher of universal salvation ! Salvation from what ? From sin ? No, for there will be no sin in the coming world ! Is it a salvation from hell ? No, for there will be no hell in the coming world. Is it a salvation from punishment ? No, for there will be no punishment in that world. Well, in the name of reason and common sense, what are we to be saved from ? Nothing under the heavens. In a private conversation with me, the gentleman allowed the devil was a great *scare-crow* ; but his salvation is worse—it is a perfect nonentity. He says, " I think, in order to enjoy salvation in a future state, a man will have to sin in a future state." But this is another of his statements in his excitement. I do not think so at all, but I think Christ and the apostles labored to turn men from their sins in this world, that they might flee the wrath to come.

The gentleman told you that I think Matthew and Luke contradict each other. You must make allowance, my friends, for these statements. He is so confused that he cannot remember what I said, much less tell what I *think*. I do not think these historians contradict each other, nor does it become a minister of the gospel to try to involve them in contradictions. Mr. M., like Mr. Paine, cannot see how one historian can record a matter, and another omit it, without contradicting each other. I have admitted all he could reasonably request, which is that probably Matthew did include *all*, but even this cannot be proved. But if Mr. M. cannot see that Luke gives a fuller account than Matthew, I can easily make this audience see it. Matthew simply records the words : " For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Now, which one of these words, or what part of this sentence, means that all men shall be " holy ?" Mr. M. has admitted that the word *holy* is not in the passage. What word, then, has that meaning ? or by what part of this sentence does he prove that all will be holy ? But he affirms that all men shall be happy. Well, the word happy is not in the text, as he admits. What word, then, means that

all men shall be *happy*? But he affirms that all men shall be *finally* holy and *happy*. Neither of these words are to be found in the passage, nor dare the gentleman select any word in the passage and say it means the same as any one of these. If, then, the words *finally*, *holy*, and *happy*, are not in the passage, nor any other words that have the same meaning, how does my friend find proof in it that all men will be *holy* and *happy*? Does he say, the whole matter rests on the expression, "they shall be as the angels of God in heaven"? Then, I ask, in what respect does he say they shall be as the angels? The Savior answers: "They neither *marry* nor are *given in marriage*." This will be a real Shaker heaven, truly, consisting in the abolition of marriage *alone*!!! But "all live unto him." Well, what does that prove? It is in the present tense, and does not say that all *shall* live unto him, but simply, "all live unto him." If this proves the holiness and happiness of all, it proves that all are *holy* and *happy now*, for it says nothing about what *shall be*. I felt sorry for the gentleman, to hear and see him strain his lungs to emphasize these words as he did, when they come not in sight of his proposition. But still I must not blame him too much, for he has to make his speeches in turn, and he must use such materials as he can get.

When we come to Luke, we have an additional statement, which shows to every man of reason that he is speaking of the resurrection of the just. He qualifies the persons of whom he speaks, thus: "They which shall be ACCOUNTED WORTHY to obtain that world and the resurrection of the dead." But he wishes me to answer the question, whether *all* will not be accounted worthy. I answer, no. All will not be accounted worthy to obtain the heavenly world, of which he is speaking. This I showed clearly in my first speech, by a reference to two passages of Scripture, one of which shows that some will come forth in the resurrection to condemnation, and the other shows that some persons will be *recompensed* at "the resurrection of the just." These two passages the gentleman dreads, and consequently has laid them over to the "proper place." It is not a "proper place" with him, to attend to passages which relate to the resurrection while we are on that subject! O, no!

his plan is to select an isolated passage, and put a construction upon it which contradicts other clear and explicit passages on the same subject; and when I allude to these other passages, he tells you, that he will attend to them in the *proper place*. I expect to have plenty for him to do when he gets to the proper place, and that he will be just as busy then as he is now; and that if he leaves half his work undone now, it will have to remain undone. He applies the language of the Savior, spoken of the *worthy*, to all men, and changes the tense from the words, "all live unto him," to the words, all *shall* live unto him. If I should handle the word of God in this way, I should wish, too, that there was no curse to him who shall add to the word of God.

When I refer him to the words, "this world and that which is to come," as used in reference to the sin against the Holy Spirit, he informs us that the word *world* has *different meanings*. I have just discovered his rule for determining the meaning of such words. When "that world," "eternal," and "everlasting," stand connected with punishment or a state in which there is no forgiveness, they *always* refer to this world, but when these words stand related to some good, it is as clear as sunbeams in the heavens that they relate to the eternal state. This is what lop-sided, garbling Universalism makes of the word of God.

But the gentleman does not hesitate to expose to ridicule the language of Jesus, which says, "they that have *done good* shall come forth to a resurrection of life." But he inquires as cunningly as those who said, "whose wife shall she be?" "how then will infants and idiots be raised whose *conduct* was neither good or bad?" How do you suppose the Savior could answer this very sage question? I suppose he would answer it very much to the confusion of my friend. But he could not ridicule this clear and solemn statement of our Lord. The Lord states that *all* shall come forth, and then speaks of the condition of the classes—those who have done good, and those who have done evil. The other class he says nothing about, except the fact that *they shall come forth*. Of course I only spoke of those who have done good or bad. But still a quibble gives my friend some comfort.

On the 5th of Rom., the gentleman has renounced his

entire faith, and he would be exceedingly glad if he were out of the entire concern. I asked him in my first speech on this proposition, if he believed that, "by one man's offence death reigned by one," that "by one man's disobedience many were made sinners," and that "by one man sin entered into the world." In answer to this he says, "I do believe all that is written in that chapter." Well, he has now conceded, that he believes that "*by one man's offence death reigned by one*," that "*by one man's disobedience many were made sinners*," and that "*by one man sin entered into the world*." Thus you discover he has virtually renounced his first speech on this point. But, he says, the death spoken of here "is moral death." Well, the resurrection from it is only a moral resurrection then, or a conversion to christianity, and there is nothing in the passage about a resurrection from the dead literally. So he has given up the whole passage. He cannot make a moral death of it and a literal resurrection. He is then, in a dilemma. If he admits it to be a literal death, he contradicts himself, for he has stated that it is a moral death; and if he continues to say that it is moral death, it only subjects those under its influence to a grave of sin, and a resurrection from it, is simply a conversion, and of course in this world, and consequently there is no future salvation in the passage. But to make the matter still worse, if possible, he has said that he does not believe in *imputed righteousness*; yet he contends that justification is through righteousness. If it is not through the righteousness of Christ, as he says he does not believe it is, it must be through our own righteousness; and if this be so, we must be righteous in this world or go into the eternal world unjustified. This he took care to pass in silence. What is still more fatal to his scheme, if possible, is that he showed that the "much more," of this chapter is conditional. Hear it again: "For *if* when we *were* enemies we were reconciled to God by the death of his Son; much more being reconciled we shall be saved by his life." Now while Paul says, "*much more* being reconciled, we *shall* be saved by his life," Mr. M. says we shall be saved whether we be reconciled or not in this lite. He believes all that is written in this chapter, he says; does he then believe that "*much more* being reconciled, we shall be saved by his life?" My friend believes

all that is written in this chapter. He believes then, that "*much more being now justified we shall be saved from wrath through him.*" Well, if he believes that the man who is *now justified and reconciled*, will be saved from wrath through him, much more than if he were not now justified and reconciled, he is no longer a Universalist; and thus he has taken the trouble to come all the way from Indianapolis to Milton, to renounce Universalism, and have it printed in a book and circulated throughout this country.

The gentleman made so many concessions while speaking upon this chapter, that I fear I shall not have time to notice them all in one short speech. I noticed that the "free gift," and the "grace of God," were defined by him to be the gospel, and consequently to be saved by the "free gift" and the "grace of God," is to be saved by the gospel. Well, can any man tell how any one can be saved by the gospel, except by obeying it in this life? Surely not. But my friend has actually brought the salvation spoken of in this chapter into this world. He says, "Paul, by the expressions, 'we shall be saved from wrath,' 'we shall be saved by his life,' cannot have any reference to the eternal world, but to a continuation of present salvation during life." And what would you guess, the present salvation is, with him? You know what he said. "I now enjoy good health, and hope to be saved from sickness while I live." What a spiritual salvation this present salvation of Universalism is!—To be *saved from sickness*, is present salvation! Yes, this is being "*saved from wrath through him*," and "*saved by his life*." Well, some most outrageous sinners enjoy this salvation from wrath! Does the gentleman believe that "*where sin abounded grace did much more abound?*" Why in the name of reason does he quote this passage to prove that grace *will* abound in the eternal world? Are the words "*grace did much more abound*," the same as *grace shall much more abound in the eternal world*? This abundance of grace is for them who *receive* the gift of righteousness, and, as the gentleman does not believe in *imputed* righteousness, this gift of righteousness must be our own righteousness, and must be in this life, or we go into the eternal state in unrighteousness. He allows what I said about infants was for the want of something better. It was because he was

in a difficulty on that point, from which he has not escaped. He made the condemnation upon all mankind, and made the justification through our own righteous conduct, and consequently excluded all infants and idiots. With all his charity therefore, he shuts a large portion of the most innocent part of the human race out of heaven !

My friend tried to mend up his argument on the 8th of Rom., but made it abundantly worse than it was before. You remember his lovely language. He says, "he supposes me as producing these authorities to prove that the word means all mankind in every place in the Bible where it occurs. This is a gross and wilful misrepresentation." How kind ! How affable ! But did I misrepresent him ? If I did, his own words misrepresent him, for I quoted him correctly, as the report of this debate will show. But the truth in the case is that he was defeated so signally on this passage, and thrown into such an inextricable difficulty, that he knew not how to restrain his wrath ; and consequently, has made no defence in his last speech, except one of the weakest and most pointless quibbles I ever heard. But as this was the best he could do, you must bear with him. He informs you that the words have different meanings in different passages, and that I seem to be wholly ignorant of this fact. I am by no means ignorant of this fact ; but it is a method always resorted to, by biblical critics, in ascertaining the meaning of a word in any particular place, to examine the use of that word in other passages. This I did, in examining the word "creature," and can multiply passages abundantly where it does not mean all mankind. This, it appears, offended him. But I showed from the connection, that it could not possibly mean all mankind, in the text before us. This I did, by referring to verse 19, where the apostle says, "The earnest expectation of the creature waiteth for the manifestation of the sons of God." Now, any man who cannot see that the "creature" here is one thing, and the "sons of God," something else, I should think scarcely an accountable being. The "creature" waiteth. Well, what does it wait for ? "The manifestation of the sons of God." Now, if "creature," in this passage, was all mankind, of course it includes the "sons of God," for they are a part of all mankind, and consequently, the creature waiteth for the manifes-

tation of itself. This is the kind of sense Universalian interpretation makes of the word of God. But verse 22 says, "the whole creation groaneth and travaileth in pain together until now, and not only they"—and not only who? "the whole creation"—"but ourselves also." But Mr. M. says, "the whole creation" in this passage, means all mankind. Well, Paul says, "not only they," that is, according to Mr. M. "not only all mankind." Well, Paul, who else? "But ourselves also." That is, according to my friend, "not only all mankind, but ourselves also, as well as all mankind. What profound exposition of scripture this! How beautifully Universalism harmonizes with the word of God! How does the gentleman try to escape from this difficulty? Simply, by referring to the words of John: "not for our sins only, but also for the sins of the whole world." But this is not the same kind of a sentence. The apostle here mentions a part first, and says, not only this part, but the whole. How would it sound to say, "sins of the whole world, and not only theirs, but ours also!" This would be equal to saying, "my whole farm is under fence, and not only my farm, but my potato patch also." But he was so confused that he forgot the plain language of the passage before us. He says, "as they, (the christians,) compose no part of the whole creation," they are not to be delivered from "the bondage of corruption into the glorious liberty of the children of God." But the apostle says, "And not only they," the whole creation—"but ourselves also, which have the first fruits of the spirit, even we, ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

"As in Adam all die, even so, in Christ shall all be made alive." My friend now admits that the words "even so," in this passage, relate to the number and not to the quality. The passage then, simply asserts the resurrection of all. But according to his doctrine, it is only a moral resurrection; for he says the death we die in Adam, is moral death, and of course resurrection from it, can be nothing but a moral resurrection. He is then in a singular predicament, on this passage. But he has favored us with a disquisition on the words "in Christ," and denies the agency of Christ in making all alive, and has taken the singular position, that

Christ is not the agent through which, all are made alive, but the place where all are made alive. Well, Adam is the place where all die then, for "as in Adam all die, even so in Christ all shall be made alive." "In Adam" then, is the place where all die? A singular place, truly! Yes, and this death is moral death! and of course, the resurrection from it, is a moral resurrection, and the place where it occurs is in Christ!" There is such a state as being "in Christ," or such a relation, and those in that state or relation, are new creatures; and Paul tells us just how many are in that state or relation: "As many as have been baptized into Christ, have put on Christ." He quoted this passage in his last speech, and now I want him to tell you in his next speech, whether he believes persons are "baptized into Christ," and if he does, whether all are baptized into Christ? He says, "In Christ and into Christ, are synonymous terms." Well, this will be new to men of learning! Will he refer us to a few learned doctors, who say "in Christ and into Christ, are synonymous terms?" No, we shall have no authority but Mr. Manford, for this, and he contradicts himself too frequently to be good authority. Learned men have always thought that being "baptized into Christ," is the act of entering the state or relation of being in Christ. Learned men have always thought that there must be an into, before there can be an "in"—that is, that a man must enter into a house, before he can be in it, but now we are informed that in and into, are synonymous terms! Singular propositions require singular methods to defend them! We may throw away Webster and Walker now, as their definitions are all wrong, and let Mr. M. make a definition to suit Universalism! In the 21 verse, we are informed that "since by man came death, by man, also, came the resurrection of the dead; for (verse 22) as in Adam all die, even so in Christ all shall be made alive." What is said in verse 22, is given as a reason for what he had said, verse 21. The import of the passage is, that through the instrumentality of Adam, all die, even so, through the instrumentality of Christ all shall be made alive. In the same way they were in Adam, they will be in Christ. They died by him, or through him, as is asserted, verse 21, and are made alive by or through Christ. I cannot notice his other proof text now,

[Time expired.]

MR. MANFORD'S THIRD SPEECH.

Mr. Franklin has very kindly informed you that I was angry during the delivery of my last speech. I could not help noticing the countenances of the audience as my friend was making this charge. You, my hearers, seemed to inquire of each other, what does Mr. Franklin mean by such a wilfully, unjust and unfounded charge? You know that I have exhibited no signs of anger whatever. The most charitable supposition I can make is, that my unsophistocated friend is unable to distinguish between earnestness and anger. It will require a man different from Mr. F. to make me angry.

He still harps upon the old question. If there is no hell in the future world, how can we enjoy salvation there? For my part I think I could enjoy heaven very well, even though I could not look over its battlements down into the depths of an endless hell. But I suppose my friend thinks (with a certain D. D.) that the pleasures of the heavenly host will be increased by the sight of the pains of the damned in hell. But does he believe in a salvation from hell? No, verily. His doctrine is, once in hell, always there. Hence there is no salvation from it. I believe, however, in a salvation from the "lowest hell."

According to Universalism, says Mr. Franklin, there is no sin in the future world, and as some are not saved from sin here, where and when will they be saved from sin?—Does my friend believe there is any insanity in the future world? I suppose not. Well, as some men are insane, and hence are not saved from insanity here, and as there is no insanity in the next world to be saved from, when and where are they saved from it?

Well, all mankind are sinners, and all will, in God's own time, be holy and happy; consequently all mankind will be saved from sin. Is Mr. F.'s intellect so obtuse that he cannot understand this? I admit there is no sin, no burning hells or howling devils in the spirit-land, to be saved from; but all sin and suffer during a portion of their life, and as all are to be delivered from these evils, they will be saved from

them. A person may die a sinner, or insane, but in order for him to be saved from sin or insanity it is not necessary for him to be crazy or wicked one moment in the future world. I should think Mr. F. would be ashamed to talk as childish as he does. If he is a man he ought to put away "childish things."

He simply travels for the fourth or fifth time his circle of ideas about the resurrection, in Matt. and Luke, but is careful all the time not to reply to my main points. He denies that Luke speaks of the resurrection of all, but thinks Matt. does, and so they contradict each other, according to his account. I did not say those Evangelists contradict each other. I only said, that according to his notions, they do. Has Mr. F. no discrimination? They both give an account of one answer our Savior gave the Sadducees; and if one of them represents Christ as speaking of the resurrection of all the dead, the other also must. Well, Mr. F. thinks it is probable that Christ, according to Matthew, informed the Sadducees that all the dead are like the angels of heaven; and yet he contends that Christ, according to Luke, informed the Sadducees that only part of the dead are like the angels, and are the children of God!! This is a most surprising position; and it is only equalled by the assertion, that according to his views, they do not contradict each other!! Both represent Jesus as speaking of all the dead. Matthew says they are like the angels of heaven, and Luke says they are equal to the angels of heaven, and then explains what is meant by that expression—shall be the children of God, shall die no more. The truth is, it is more evident from Luke than from Matt. that Christ spoke of the resurrection of all the dead, for Luke says, "He is not the God of the dead but of the living, for all"—the dead—"live unto him." That the adjective *all* qualifies the word *dead* cannot be denied. This then settles the point. All the dead live unto God; which means they are like the angels, are the children of God, and shall die no more. All the dead are then accounted worthy of being raised from the dead, and of living in the spiritual world. It is supremely ridiculous to contend, as Mr. F. does, that Jesus, by the expression "are like the angels," meant no more nor no less than that the dead do not marry!! Such folly is not worth replying to.

What Mr. Franklin said about *my* rule for determining the meaning of words, I was pleased to observe, met with the visible disapprobation of the entire audience. You know, my hearers, that I gave no such rule; but that it is the deformed offspring of his own distempered imagination. An effort at wit, on an occasion like the present, is bad. But an attempt to bolster up that effort with a falsehood, is, to proceed from *bad* to *worse*. Mr. Franklin thinks our Savior would answer my question, in reference to infants and idiots, very much to my confusion. But why did he not answer *it*? Because he could not. He charges me with an attempt to ridicule the words of our blessed Savior. You know that this is another wilful fabrication. I did no such thing, and God forbid I ever should. The dilemma which he has presented to me on the fifth of Romans, I have looked at with some care. I have tried to find its *horns*; but alas! have only been enabled to find two—*long ears*. I repeat what I have already said, that I *do* believe *all* the apostle says in the fifth of Romans, or in any other place; but I do *not* believe Mr. Franklin's *interpretations* of it.

“Being *now* justified by his blood, we shall be saved from wrath through him.” Rom. 5: 9. In explaining this passage I used the following *illustration*. I am *now* in good health, and hope to be saved from sickness while I live. How does Mr. Franklin meet this? Why, by saying that I understand the present salvation to be a salvation from sickness. And, says Mr. Franklin, the most atrocious sinners enjoy this salvation from wrath. Would Mr. Franklin have resorted to a base, a wilful misrepresentation of my remarks, if they could have been answered in any other way? My hearers, your looks answer, no. But I beseech him, for his own sake, not to be any more guilty of such gross and manifest perversions. He should remember that this debate is to be published to the world. He has represented me as saying that to be saved from sickness is present salvation from *sin*! O, shame, where is thy blush? But I will tell him *once more* what I *did* mean, or rather what I said. I now enjoy good health, (that is, a *present salvation* from sickness,) and hope to be saved from sickness through life. So all the Roman christians might have said, “We are now saved from *sin*, are justified, and *reconciled*, much more, we hope

"through Christ, by his life," to enjoy salvation to the end of our days." This is all that Paul means; and the *much more* that Mr. F. harps on so long and loud, and says it is immortality beyond the grave, is no more or less than the grace they hoped to be partakers of during life. As God had saved, justified, reconciled them by the *death* of his Son, now that he has *risen* from the dead, and ascended on high, they had much more reason to hope for a continuation of salvation. If he is right about this "much more," then none can ever enter heaven but such as have been justified on *earth*; and hence the child of *one sin*, and all the countless millions of the heathens will be damned eternally! This unavoidable inference from his position is enough to prove it as false as sin is wicked.

All his trash about my renouncing my "entire faith," my "first speech," "giving up the whole chase," is unworthy of any notice, and I shall not condescend to give it any. No one pretends that Paul, in Romans, speaks of the resurrection of the dead literally; but he does speak of a spiritual renovation, and says that shall be enjoyed by *all that sin*. But Mr. F. will have it, that *all sin*, but only *part* will be justified, made righteous. Dr. Clarke contends just as I am doing, that *exactly* as many as sin shall be made righteous, and he shows the absurdity of the contrary view, by reading two or three verses as they should read if righteousness is not to be *equal* in extent to sin. Hear him: "As by the offences of one, judgment came upon ALL men to condemnation; so, by the righteousness of one, the free gift came upon SOME to justification, ver. 18. As by one man's disobedience, MANY were made sinners; so, by the obedience of one shall SOME be made righteous, ver. 19." He adds: "Neither this doctrine nor the thing ever entered the soul of this divinely inspired man." I hope Mr. F. will profit by these remarks of the learned and pious Doctor. I beg of him to pay some attention to the 19th verse, where Paul teaches that just as many as sin SHALL be **RIGHTEOUS**. He has thus far passed that verse without comment. As I rely on that verse, I hope he will give it some attention. Mr. F. ought to know that no one can be saved in this world or in the world to come, but by the grace of God; but it is an absurd position that no one can enjoy salvation beyond the

grave unless he is saved here. Where did he get that notion? Not from the Bible. Salvation is *commenced* here, and *completed* in eternity; and the grace of God, through Jesus, commences and completes the work. I did not quote the words "when sin abounded, grace did much more abound," to prove universal salvation in eternity, and he knows it; but he prefers to misrepresent me. He misrepresented me in many other respects, but I shall let them pass. I envy not the man who is so reckless with his tongue. I hope he will try to govern that member better hereafter.

All he said in his last speech on Rom. 8, I anticipated and refuted when I was up before, and it would have been better for him to have said nothing, than to have repeated as he did, refuted assertions. He again admits that Paul and his brethren did *not belong to the whole Creation*; of course, then, they came by chance, never were created; and as Mr. F. professes to be one of Paul's brethren, he does not belong to the creation of God either. As "the whole creation" only is to be delivered from the bondage of corruption into the glorious liberty of the children of God, and as Paul and his brethren, including Mr. Franklin and brethren, compose no part of the whole creation, they are to have no part in that glorious deliverance!! My wise and learned friend after this should be called "Doctor Franklin." To save Paul and his brethren, he says the apostle tells us, that they were "waiting for the adoption, to-wit, the redemption of our body."— Ah, St. Paul and Dr. Franklin, you will have to *wait* a long time, as you do not belong to the whole creation. There is no redemption for you. My friend must reverse his theory after this—send christians to hell and sinners to heaven.— But I am strongly inclined to the opinion that all mankind are embraced in the whole creation, and consequently all mankind are to be delivered from "the bondage of corruption into the glorious liberty of the children of God." These are more expressive terms than "holy and happy" are. He repeats his assertion that I referred to authority to prove that "creation" or "creature," wherever it occurs, means all mankind. I said that Dr. Macknight and others inform us that in the passage *under consideration* it means "ali mankind," "every human creature." When he makes a mistake, he will never give it up.

I now come to 1 Cor. 15. I have never contended that

even so, in the 22d verse, relates to the *quality*, as Mr. F. knows; but he delights to violate one of the commandments. Neither have I denied the agency of Christ in making all alive, but have expressly said that all the dead shall be raised "*by Christ, in Christ.*" He admits that when Paul says, "As in Adam *all* die, even so in Christ shall *all* be made alive," he teaches a *universal resurrection*. I want you to bear this in mind, for it is a very important admission.—The next point to be settled, is, in what condition will all the dead be raised? Paul says, raised "*in Christ.*" My friend, in his first speech on this proposition, said this is a wrong translation; it should read "*by Christ,*" for, said he, to be *in Christ* would be making Christ "*the place,*" and "*this would be the most weak and childish thing that has appeared in the 19th century.*" In reply, I proved that the New Testament teaches clearly that men can be *in Christ*. He could not resist the testimony, and hence in his last speech he says, "*there is such a state as being IN CHRIST,*" I am glad his eyes are opened, and hope he will not call that doctrine weak and foolish again. The meaning of the passage then before us is evident. It teaches the resurrection of *all* the dead; this he admits! It also teaches that *ALL* the dead will be raised *IN Christ*; and Mr. F. admits "*there is such a state as being in Christ.*" Whether "*into Christ*" and "*in Christ*" are synonymous terms, is of no consequence as far as the subject before us is concerned, for he now admits "*there is such a state as being in Christ;*" and I will only remark that the whole force of the preposition *in* is in the word *into*. He don't believe with Paul that men die "*in Adam,*" and sneers at such a statement, and says it should read, "*by Adam.*" For my part, I think the inspired penman knew best.

After all my friend's hard labor, he has presented no evidence that all the dead will not be raised *in Christ*. Remember he has admitted that Paul teaches the resurrection of all the dead. Well, all the dead shall be raised *in Christ*; and as I remarked in a former speech, none will be raised *out of him*, but all *in him*; and Paul says, "*To be in Christ is to be a new creature; to have old things pass away, and have all things become new.*" The 22d verse of 1 Cor. 15, affords positive evidence of a *universal resurrection* to a *heavenly life*. Through the whole of this lengthy and important chapter, the apostle teaches those two great truths, as I showed in

my opening speech on this proposition, to which my friend has paid no attention. I refer you to that speech.

Although I introduced only *one* proof-text in my last speech, he could not find time to notice even that! I hope it will be convenient for him to give it some attention. What would the man do if I should do as he did when he had the affirmative—crowd my speeches with proof-texts? He would be in despair, and leave the field.

I shall now adduce three proof-texts together, viz: “Then shall the dust return to the earth, as it was; and the spirit shall return unto God who gave it.”—Eccl. xii., 7. 2 “For of him, and through him, and to him, are all things; to whom be glory forever. Amen.”—Rom. 11: 36. 3 “And I, if I be lifted up from the earth, will draw all men unto me.”—John 12: 32. We learn from the first passage that the bodies of all must again return to the dust from whence they came.—2d, That the spirits of all these bodies will return unto God who gave them. No distinction is made—all spirits received from God will return unto him.

From the second text, we learn, 1st, That all things came from God. 2, That *through* him are all things. 3. That *to* him are all things, that is, all spirits shall return unto God who gave them. From the third text we learn: That so surely as Christ was raised from the dead—so surely as he has been exalted at the right hand of God, so surely will he “draw all men” unto him.

I do hope Mr. F. will endeavor to meet these passages fairly and honestly. It is possible to invent a plausible quibble at any time; but to meet an argument fairly is quite another matter. A great many points, and the most important ones too, which I made while presenting my proof-texts. Mr. Franklin has not even deigned to notice.

I will now partially recapitulate the arguments of my first speech on the present proposition:

1. Christ, in answering a question of the Sadducees, plainly teaches that in the resurrection all shall be equal unto the angels in heaven—shall be the children of God, and shall live unto God. This agrees perfectly with the three proof-texts adduced in this speech, which teach that all spirits shall return unto God who gave them; that all things which have proceeded from God shall return to him; and that as Christ

was lifted up from the earth, and is now at the right hand of the Father, so will he draw all men unto himself.

2. We have learned that while men were sinners and enemies, God loved them ; that by the righteousness of one the FREE GIFT came upon all men unto justification of life ; that through the obedience of one, many, or all shall be made righteous ; that where sin abounded grace did much more abound ; "that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. v: 21.

The scriptures speak of a universal death, but following it is a universal life ; of universal corruption, but succeeded by universal deliverance therefrom ; of universal condemnation, followed by universal justification. Sin may reach as wide as the universe, as deep as hell, and as high as heaven ; but the grace and love of God can reach wider, DEEPER, HIGHER still.

3. We are taught by inspiration that all created intelligences were made subject to vanity and decay, not willingly, but by reason of him who hath subjected the same in hope—hope from a deliverance of their present bondage in corruption into the glorious liberty of the children of God. This hope glows upon the altar of every bosom. Will the Jehovah extinguish forever that flame which he has lighted by the breath of his own mouth ?

4. "As in Adam all die, even so in Christ shall all be made alive. This scripture plainly teaches the universality of the resurrection. As to the effects of the resurrection, we learn : 1. That as those who are raised, are raised IN Christ, we are justified in saying they will be raised free from sin ; for "if any man be in Christ he is a *new creature.*" The phrase "in Christ" is used about forty times in the Bible, and is *always* applied to those who are justified from their sins. 2. We learn that as all bear the image of the *earthy*, they shall also bear the image of the *heavenly*. 3. That as all are sown in dishonor, weakness, and corruption, so also shall they be raised in *glory*, *POWER*, and *INCORRUPTION*.—Thus, the extent of the resurrection is found to be universal—its *effects* infinitely sublime, glorious, and holy. Death is to be swallowed up in victory ; Christ is to put down all rule, and all authority, and all power, (that is, all opposing rule,

authority, and power,) not even excepting the power of the devil himself. "That through death he might destroy him that had the power of death, that is the devil."—Heb. ii. 14.—The last enemy, death, is to be destroyed. All things shall be subdued into Christ, then shall the Son himself be subject unto Him that put all things under him, that God may be all in all.

I think my friend will not complain that I do not give him enough to do. He tried to make you believe, in his last speech, that I felt hampered and in difficulty. But you perceive, my hearers, that I am not. I could, in this speech, have offered several more proof-texts, but I have chosen not to do so. I wish Mr. Franklin to have full opportunity to answer, if he can, those which I have already advanced.—As yet he has only attempted some weak and childish quibbles, but I do not despair; I still hope for better things from him. There is certainly room for much improvement, and I do desire that he will make it. He has hinted that there are but few Universalists in the house. Well, what of that? Watts says that "Wisdom shows a narrow path, with here and there a traveler." I hope Mr. F. will come boldly up to the work, and answer all my arguments, if he can, in a firm and candid manner. I should be much pleased if this discussion could be carried on without any unpleasant words or feelings. But my friend seems to think that he has full license grossly to misrepresent some of my plainest statements; merely, I suppose, because he thinks me a heretic, and that he will do God's service to put me down, no matter in what way.

[*Time Expired.*]

MR. FRANKLIN'S THIRD REPLY.

GENTLEMEN :

My friend, Mr. Manford, seems now angry with me for alluding to his being angry in his last speech. But he read in the countenances of the audience that the charge of anger was "wilfully unjust and unfounded." He read this pleasant language like he reads some things in the Bible—where it was not written! If he talks this way when he is in a good humor, I should not like to hear him get in an ill humor. I did not suppose he was angry with me, but with his inconsistent and contradictory doctrine.

He allows now, that I must be greatly wanting in discrimination, that I cannot see how a man can be saved from sin in the coming world, when there will be no sin there! Well, he must excuse the obtuseness of my mind in that case, and, if I am not greatly mistaken, he will have to excuse the greater part of this audience in the same matter; for I declare to you, I cannot see how any man can be saved from sin in a world where there will be no sin! And what is worse, I cannot believe that he can see how such a thing can be. But he ingeniously asks if I believe there will be any insanity in the coming world. To this I answer no; and there will be no salvation from insanity in the coming world; nor have I ever been quite so green as to preach such a salvation, but he does preach a salvation from sin in a world where there will be no sin. He has now despaired of getting out of this difficulty, and says, "all mankind are sinners, and all in God's own good time will be holy and happy, consequently all mankind will be saved from sin." That was easily asserted; but that is just what his brethren are so anxious to hear proved. But when will all be saved from sin? Not in this world, we all know. Not in the resurrection, for this would leave some men in sin thousands of years after death. Not after the resurrection, for he says there will be no sin after the resurrection. How is this matter to be understood? If he has any light I hope he will let us have a little

My friend can see no way to be saved from hell without first being in hell: Well, in our "childish" way of thinking, we had supposed that a man could be saved from death without first dying—that a man could be saved from drowning without first being drowned—saved from misfortunes without first suffering them; but the glorious doctrine of Universalism has shed forth such a flood of light as to make it entirely clear, that to be saved from hell we must all go to hell first, and suffer as much as our sins deserve, and then be saved from the punishment due to us as sinners, and all this too through the boundless mercy of that God "who is love!" If Universalists love their fellow-men in the same way they represent their God as loving, I would greatly prefer that they would not make me an object of their love and mercy.

Mr. M. allows that I trace for the "fourth or fifth time" my circle of ideas touching Matt. and Luke on the resurrection of the dead. You must bear in mind that he is perplexed and confused, and does not design to say "fourth or fifth" when I had only spoken twice. I should make worse blunders than that if I should attempt to sustain such a miserable theory. But you must bear with me if I do refer to these passages several times. You know I have to follow him, and as he goes to those passages in every speech, I must go there also if I follow him. But the truth is he hates to have me follow him so closely; this is all that troubles him.

Upon what does he now found his whole argument touching the woman and seven husbands? Why, simply what I have said all the time he could not prove. I have said in a former speech that possibly Matt. 22: 30, may allude to all the dead, but that I did not know that it could be proved.—After due reflection I see nothing to prove it, nor did my friend try to prove it. He is then building his whole argument on what I said possibly might be proved, and not on any thing he has proved, and, as I think, after mature reflection, on what no one can prove. But, as I said before, nothing is gained on the part of my friend, for it requires no extraordinary discrimination to see that Luke records some things that Matt. does not, and that Matt. records some things which Luke does not. This the gentleman allows makes a contradiction. Thomas Paine contended the same way,

but others, and greater men, allow that one witness stating something which another omits is no contradiction.

He told you that Luke says, "He is not the God of the dead, but of the living," for all "the dead live unto Him." Luke does not say that. The gentleman cannot make out his proof without adding something to the language of Luke. He simply said, "He is not a God of the dead, but of the living; for all live unto Him." All whom? All the dead, Mr. M. says. But it does not say so. There is no rule of interpretation that can make it include all the dead, without making it include the living also. And it does not say that "all shall live unto Him," but simply, "all live unto Him," now, in the present tense; it cannot, therefore, mean holiness and happiness in heaven, or else we are now all holy and happy in heaven!

The gentleman has an extremely convenient way of getting over difficulties. I am just beginning to understand his method of doing business. When I make an argument which he cannot answer, and so that he can see no way to get up some little quibble, he pronounces it a contemptible thing and unworthy of notice, and says that he will not descend to it. I was not apprised of the elevation upon which he stands. Mr. M., please come down so as to stand upon a level with your humble servant.

On the 5th of Rom., Mr. M. remarks: "If he is right about this 'much more,' then none can enter into heaven but such as have been justified on earth; and hence, the child of one sin and all the countless millions of heathens will be damned eternally. He is very good at drawing inferences, but has he shown that I am not correct? He has not, and he has made such a miserably weak effort, that there is but little of any thing to reply to. He is already involved in so many absurdities on the 5th of Rom., that it seems like a pity to involve him in any more. He has taken the position that the death there spoken of, is moral death, and if this be granted, the resurrection from it is only a moral resurrection. In this, he has given it up as a proof text. But he has referred this passage to the future state, and I have shown that the grace promised in it is conditional—that it depends upon present justification and reconciliation. At this point, his argument is not only lost, but he has put into my hands

an irrefutable argument in favor of the conditionality of the heavenly state. Against this, he has made no effort. In addition to this, he has asserted that the justification spoken of in this passage, is through righteousness; yet he does not believe in imputed righteousness; therefore, he makes justification depend on our own righteousness; and as many never are righteous in this world, they must either be lost, or else by righteousness in the coming world, obtain salvation.

I have amply refuted the gentleman's argument on the 8th of Romans, and my objections still remain untouched. I have showed that in the same connection of his proof text, Paul makes heirship and glorification conditional. He says "if sons, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with him that we may be glorified together." To this, he has made no allusion, and never can remove it. I then referred to several places where the words "creation" and "creature" occur, to show that they do not always mean "all mankind." This, he admits. I then referred to two distinct clauses in the text itself, to show that the same word could not in that place, mean "all mankind." This has received no reply, except a string of burlesque he called a reply. And even the burlesque is not so much directed against me, as against the holy apostle of Jesus. He asserts that "the whole creation travail and groan in pain, until now, and not only they, but ourselves also." This language Mr. M. burlesques and ridicules in the face of this christian community! He need not say it is my view of it he ridicules, for his last speech will show for itself, to contain the most direct ridicule of the very language just quoted.

He allows the language of the 8th Romans, is more expressive than the words "holy and happy" themselves. That depends on what a man wishes to express. But if he means that any words or any phrase in that passage, is more expressive of the position, that all mankind shall be finally holy and happy, than those words themselves, he is greatly mistaken. I deny that there is a word or a phrase in the chapter that means "all mankind." I also deny that there is any word that means holy, nor is there any word that means finally, or happy. Where then, is the proof of his position? It is not only not in that passage, but it is not in the Bible.

The gentleman has planted his stake down at the 15th of first Corinthians, with some degree of confidence. I must, therefore, proceed to take it up before I resume my seat. He sticks to his favorite criticism, that "in Christ," is the place where all are to be made alive. I thought he would become ashamed of that, as it made Adam the place where all die ; but as he is incapable of that, I shall now proceed to show what would become of his argument, admitting "in" to mean place, in that passage. If "in Christ," simply means the place where all are made alive, there is no evidence in the passage, of a universal resurrection, unless it can be proved that all are in Christ ; for the passage simply asserts that "in Christ shall all be made alive," and affirms nothing concerning those not in Christ. Remember that it is not affirmed that all are in Christ, but simply that "in Christ shall all be made alive." Not one word is said of those out of Christ. No cringing, Mr. Mansford ! You allow that in Christ, in this passage, means the place where all will be made alive, and you have already quoted the words: "as many of you as have been baptised into Christ, have put on Christ," consequently, those not "baptised into Christ," are not in Christ, and your proof text simply asserts the resurrection of those in Christ. How do you like your position Mr. M ? Does "in Christ" mean the relation of justified persons ? Then the passage simply asserts the resurrection of the justified. Your proof text, therefore, does nothing towards proving that "all sinners will be saved." No sir, if your criticism is correct, then I deny that there is one word said of any but christians, in the whole passage. He repeated over and over again, in his last speech, that this passage taught a universal resurrection, but according to his favorite position, it simply asserts the resurrection of those in Christ, they that are Christ's, or, as he defines, the justified, and says not one word about any others. Yes, he defines those in Christ, to mean the justified. The justified then, will be made alive, yes and holy ! This is no new doctrine. We all believe those in Christ, the justified, "they that are Christ's," will be finally, holy and happy !

Mr. M. now says, "whether 'in Christ,'" and 'into Christ' are synonymous terms, is of no consequence, as far as the subject before us is concerned." He is getting quite

calm on the dogmatical assertion made in his last speech. If he will also give up that the balance of his unfounded assertions are of "no consequence," he will find very many who will perfectly agree with him.

He simply told you, that I "don't believe that men die in Adam," because he could think of nothing else to say, and not because he can make any one in this audience believe such a gratuitous and unwarrantable statement. You know how he has whined about my willful misrepresentations, and charged me with stating untruths, and cautioned me again to stick to the truth, &c., &c. My religion does not allow me to use such language, and I leave you to judge who is guilty in all these cases.

Mr. M. says, "What would the man do if I should do as he did when he had the affirmative—crowd my speeches with proof texts? He would be in despair and leave the field." I will tell you what I would do, if he would do as I did; I would just give up the argument at once; for I proved my affirmative from the most clear and plain passages of Scripture; but he never can do as I did, unless he affirms some other proposition.

The three new proof texts come not in a thousand miles of my friend's proposition. The first one simply asserts that "the spirit shall return to God who gave it," but does not say what for, whether to be judged, or saved, or what. The second is like it. It simply asserts that "to him are all things," but it does not say what for, to be judged I presume. The third simply states that Christ will draw all men unto him. But we all believe all will be drawn unto him, and stand at his judgment seat, and be judged according to their works.

I did not notice the passage from Eph. 1, in my last speech. But it does nothing for my friend's proposition. It simply asserts that "in the dispensation of the fulness of times he shall gather together all things *in Christ*. I must hold my friend to his own rule. "In Christ" means the *justified*. He will then, in the dispensation of the fulness of times gather together all things both which are in heaven and on earth *even in him*, that is the *justified* in heaven and on earth, shall be gathered together. How do you like it, Mr. Mansford? The passage simply asserts the gathering

together all things in him; and not one word is said about those things out of him. But another unfortunate thing is that the passage does not say what they are to be gathered together for. As the tares are to be gathered to be burned, the words gathered together, do not always mean salvation.

Mr. Mansford is coming out an *annihilationist*. Hear him. "None will be raised *out* of Christ, but *all in him*." According to this doctrine, a man must be in Christ to secure a resurrection from the dead. What will become of all the heathens? My friend quotes scripture to prove that persons are baptised into Christ, and that if any man is in Christ, he is a new creature; and now states that "none will be raised *out of Christ*." Yes, and to shut himself in, so that there could be no escape for him, he defines "*in Christ*" to be in a state of justification. And now boldly states that none will be raised from the dead out of that state, but all in it.— Yet hundreds of his own brethren have not been baptised into Christ, and consequently, I suppose, are not to be raised from the dead. What has he then proved by 1 Cor. 15, and Eph. 1? Why, nothing only that those "*in Christ*," "*in him*," the justified will be "*made alive*," "*gathered together*." Well, who ever denied that? No one here, I presume. But this falls greatly below his affirmative proposition, that "*all mankind will be finally holy and happy*."

He professed to be much delighted that I had found out that there was such a state as being in Christ, and even affected some instrumentality in enlightening my benighted mind. But I have not perceived yet that the words, "*in Christ shall all be made alive*," signify the justified state, but the passage simply asserts that *by or through Christ* shall all be made alive. This interpretation being correct, it is simply asserted that *all shall be made alive*, and my friend's interpretation being correct, it is simply asserted that "*in Christ shall all be made alive*," and nothing is said of those not in Christ. To make this doubly strong, my friend has roundly asserted, that "*none will be raised out of Christ*." It matters not therefore to me, which way he takes it. He is defeated either way.

1. I am now through with my friend's proof texts, and have nothing farther to reply to; and may therefore take my seat, or proceed to introduce new matter for the entertainment of the audience. Believing now that my friend in-

tends to keep back some of his principal proof texts, that I may not have the opportunity to reply to his arguments on them, I am determined to introduce one of them for him.— The passage I allude to is Isai. 45 : 23, 24. “I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear. Surely shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.” Thse words, Universalists quote in connection with the following: “Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” Phil. 2: 9, 10, 11. My friend quoted the above passage from Isaiah, in the Liberty debate, and found the difficulty it involved his system in, and therefore he wishes to keep it out of the present discussion. In quoting these passages, to prove universal salvation, our Universalian friends apply the oath of God to the coming world, and the balance to this. In this they have better precedent than most of them are aware of.— The apostle Paul makes a short quotation from the same passage, and makes an application of it, that I like much better than the Universalian application. Rom. 14 : 10, Paul asserts that “we shall all stand before the judgment seat of Christ.” And what passage does he quote to prove it? The very passage that my friend sometimes quotes to prove that all will be saved. But let us hear the apostle prove that “we shall all stand before the judgment seat of Christ.” The following is his proof: “For it is written, as I live saith the Lord every knee shall bow to me and every tongue shall confess to God.” Rom. 14 : 11. Thus you discover, my hearers, that the very words Paul quotes to prove that “we shall all stand before the judgment seat of Christ,” my friend quotes to prove that *all will be saved*. Universalists apply this passage to the world to come, and they are right in that, for Paul applies it to prove that world, and that “we shall all stand before the judgment seat of Christ.” The judgment is then after death, as our Universalian friends admit, by referring this passage to the coming world.

2. I will now spend a moment in answering some queries found in a Universalist tract. *Question 1.* "As we are required to love our enemies, may we not safely infer that God loves his enemies? If he loves them, will he punish them more than will be for their good?" God poured out fire and brimstone from heaven on the Sodomites, engulfed Pharoah and his hosts in the Red Sea, overflowed the antediluvian world with a flood, and flowed the streets of Jerusalem with the blood of its unbelieving inhabitants. Was all this for their good—for their reformation? These were his enemies, and if he treats them thus, and loves them at the same time, have we any evidence, that his love will ever induce him to treat them any better? But we are asked the question: "Is God without variableness or even the shadow of turning?" I answer, that *he is*. But what of that? Why nothing, only if God punishes sinners now, and is without variableness or the shadow of turning, he will never cease punishing them. But the question is asked in this tract, "If God loves his enemies now, will he not always love them?" Is this good, sound logic? Then if God punishes sinners now will he not always punish them?

Surely the argument is as good in the one case as it is in the other. If it be true, that because God loves sinners now, he always will love them; it must be equally true, from the same principle of reasoning, that if God loves sinners *now*, and punishes them notwithstanding, that he always will punish them. But if we are further asked: "Is it just for God to love his enemies, and be kind to the unthankful and evil in this life? Would it be unjust for him to exercise the same love and kindness toward them in the future world?" To the latter of these queries we answer no. But how kind does my friend say God is to the unthankful and evil in this life? Why, just kind enough to torment them in hell. Well the tract before us asks the question: "Would it be unjust for him to exercise the same love and kindness towards them in the future world?" Certainly not. This is just what I contend he will do. If, then, Universalian logic is worth anything, and, as they say, if God punishes man with hell torments in this life, and it is just to treat them with the same love and kindness in the world to come, it will be just to inflict hell torments upon them perpetually. My friend will have to

change his logic, and contend that God is changeable, and that although he does not love the wicked in this life so as to punish them, he will love them in the coming world, so that they shall not be punished.

We are sagely asked: "If you had the requisite power would you not deliver the whole family of man from sin and misery?" And I would ask: "If you had the requisite power would you not deliver the whole family of man" from sickness, sorrow, pain, and death in this life? Surely, you would. Are you, therefore, better than God, *who could*, but does not do it? or is it not that you are more ignorant than God of what he ought to do. If we had the requisite power we would do many other things which God would look upon as perfect foolishness.

We have the following from this same Universalist tract: "If God *would* save all mankind but *cannot*, is He infinite in power? If God can save all mankind but will not, is he infinite in goodness?" If God can save all mankind from all the sighs, groans, pains and deaths of this life, and will not, is he infinite in goodness? If he would save all men from these calamities and cannot, is he infinite in power? He does not save all men from these things which we strive so hard to save each other from. Yet I suppose he is infinite in power and goodness. But this very learned interrogatory can be applied to the hell of which my friend speaks in this life. If God *would* save all mankind from punishment in this world but *cannot*, is he infinite in power? If he *can* save all men from punishment in this world but *will not*, is he infinite in goodness? Well, it is certain that he does not save all men from punishment in this life. Will Universalists, therefore, dare call in question his infinite power or goodness? If they do, I shall not. I would much sooner question their judgment of what infinite wisdom ought to do.

Now, if my friend had any additional arguments to offer I should be glad to hear them. Let him bring forward his arguments in due time, that I may have a fair opportunity to reply to them. I do not wish to follow him over and over the same things every speech, but I wish him to advance to something new. If he does not, I shall proceed to state his arguments and make my replies, and let him work his way the best way he can. If he will instance a single point in

which I have not made a sufficient reply, it shall have my special attention hereafter. I hope he will get in a good humor, and come on like a man in his next speech. And if he runs out before his time is out, as he did before, he can read Paige's garbled extracts from Dr. Clarke, &c., and repeat his arguments over again.

[*Time expired.*]

MR. MANFORD'S FOURTH SPEECH.

RESPECTED AUDIENCE :

Mr. Franklin told you in his last speech that I preach "a salvation from sin in a world where there is no sin." I must be allowed to say the gentleman is mistaken! I preach no such doctrine! To use his own classic language, "I have never been quite so green as to preach such a salvation!"

Because I say that mankind, in the future world, will enjoy a salvation or freedom from sin, as well as from other evils to which they are now liable, he thinks I teach a salvation from sin in that world; and he cannot see how this can be when there is no sin there to be saved from! The difficulty with my friend is he has got the matter so confused in his mind that he cannot understand a plain proposition! I instanced a case of insanity and asked him how a man who lived and died *insane* could be, in the future world, *saved* from insanity? The man, he must admit, will be *saved from insanity*—yet there is no insanity in the future world! He laughs at the idea, and says he is "not green enough to preach such a salvation." Very well; preach it or not, he *believes* it!

I tell the gentleman once for all—men are saved *from* this world *into* the next; consequently from all the evils of this world—sin included. Not saved from sin in the next world, for there is no sin there to be saved from;—but saved in that

world from the sin of this, and from all the evils "that flesh is heir to." "He that is dead is freed from sin;" and "when they shall rise from the dead" they shall be "as the angels in Heaven"—saved from all the evils of mortality, and from death itself, "which is the last enemy." I hope the gentleman now understands what I mean by a "salvation from sin."

Mr. F. thinks that I would make out a contradiction between Matthew and Luke in their account of Christ's conversation with the Sadducees. Here the gentleman is mistaken again! I do not believe they contradict each other; but I will tell you what it is, my friends, Mr. Franklin cannot make out his case, without at the same time making a contradiction between these two evangelists. The only chance he has is on the ground that Luke contradicts Matthew! No doubt he would like to throw the responsibility upon me; but I will not allow him to do this.

He says, "I found my whole argument," drawn from Matthew 22: 30, upon the position that Christ alluded to the resurrection of "all the dead;" but this fact he thinks I cannot prove! Strange, indeed! To what resurrection did the Savior allude if not to the resurrection of all the dead? Is it not the same resurrection for which Paul hoped—"a resurrection both of the *just* and the *unjust*?"—and which he taught in his letter to the Corinthians—"as in Adam all die, even so in Christ shall *all be made alive*?" Is it not the same resurrection, or blessing, which God promised to Abraham, through his seed, which is Christ, saying—"In thee and in thy seed shall all the nations, families, and kindreds of the earth be blessed?" If the gentleman thinks not, let him show it.

The Sadducees said: "Therefore, in the resurrection, whose wife shall she be of the seven?" What did they mean by "the resurrection?" Did they not allude to the resurrection of all the dead? Christ answers them—"In the resurrection they neither marry nor are given in marriage." What does he mean by "they," unless it be all the dead? Are not "all the dead" to be included in the resurrection?

Suppose Christ only meant *a part* of the dead—that in the resurrection of *a part* of the dead, they would neither marry nor be given in marriage—would this have answered the Sadducees? What did they know about a *partial* resurrection? If Christ only meant *a part* of the dead, which part

was it? And how did the Sadducees know? Did he mean the *righteous*? Then perhaps the Sadducees meant the *wicked*! So his answer did not meet their question! If this were the case, he should have said "in the resurrection of the righteous;" but if he had said so, it would not have answered them, for they did not ask in relation to the *resurrection of the righteous*. They said, "IN THE RESURRECTION" whose wife shall she be?—meaning as much the resurrection of the wicked as of the righteous. And if Christ *did* answer their question, (and who will doubt it?) then he said "in the resurrection," the *wicked* as well as the *righteous*, "will neither marry nor be given in marriage, but"—both wicked and righteous—"will be as the angels of God in Heaven." Consequently, they will be "holy and happy."

"But the very next verse shows that the Savior could not have meant a *partial* resurrection. He continues: "But as touching the *resurrection of the dead*, have you not read" &c. What does "the resurrection of the dead" mean, unless it be the resurrection of *all the dead*? The gentleman says he don't know but it may mean "all the dead," but he wants me to prove it! My friends, have I not proved it over and over again? The text itself proves it! What more proof does my opponent want? The fact is, he is disposed to quibble about trifles, in order, if possible, to shun the force of my argument, and divert your attention from the subject! He wants me to "come down upon a level with him!" My friends, I must be excused from doing so, until he is disposed to pursue a more honorable course.

I rely on Matthew's account because he was an immediate disciple of our Savior, and was probably present at the time the conversation took place between Christ and the Sadducees. Luke was not; and he most likely obtained his account from third persons, for it is not at all probable that he was present. Mark's account also agrees with Matthew's. Besides this, Matthew wrote much earlier than Luke. The probability is, that Matthew relates the conversation just as it took place, word for word, neither more nor less; while it is equally probable that Luke relates it in quite different words from what were used by our Savior. But unless we say that he means the same as Matthew, we make out a contradiction; and I shall

not be surprised if Mr. Franklin attempts this, for it is his only chance. Matthew's account teaches the "resurrection" and happiness of all, as clearly as it does the resurrection and happiness of any. Mark that!

In trying to avoid the force of my argument on this text, Mr. Franklin took the position that the phrases—"neither can they die any more"—"all live unto God"—"children of God"—"equal unto the angels," &c., only meant *unmarried!* This position he has now abandoned; but denies that our Savior was speaking of *all* the dead! He might as well deny that he was speaking of *any* of the dead!

His quibble about the *tense* in the phrase "all live unto him," don't amount to any thing. Christ only meant to teach that those whom we call *dead*, are *not*, in reality, dead—that they are still living—for "all live unto him." They have only passed into another existence. "For of him, and *through* him, and *to* him, are all things." It is useless for my opponent to try to get round my argument on this passage. He may change ground, and take as many positions as he pleases; his efforts will prove unavailing, and will only involve him in difficulty. I tell him again that his only chance is to come out and say that Luke contradicts Matthew, and teaches a *partial* resurrection! Let him do this, and I will attend to him.

What if I have said the death spoken of in Rom. 5, is a *moral death*? Why, says Mr. F., in that case it would only prove a *moral resurrection*. Very well—this is all I have contended for. If all enjoy a *moral resurrection*—if all are "made righteous" by Christ, all will be holy and happy; and this is just what the passage teaches.

My friends, there is one thing I wish you to notice particularly, and that is this: Mr. Franklin will not tell you what is meant by the word "creation," in the 8th of Romans. No, he will never tell you, nor even give you a hint, what it means! Why is this? You will observe he is careful not to deny that it refers to *rational beings*, but only denies that it means *all mankind*. He dare not deny that it means intelligent beings, for this, he knows, would not do; but he has not candor enough to admit it.

The fact that the "creation" or "creature," is said to be exercised with an "earnest expectation"—to "travail in

pain"—to "wait for the manifestation of the Sons of God,"—to "groan," and to "hope," is sufficient to convince any man of sense that the term *creation* means *rational* and *intelligent* beings. And I have no doubt but my friend here is very well convinced of this fact. But he dare not admit it; for if he should, that moment he would yield the whole point. For you will notice that "*the whole creation*" is mentioned, which is equivalent to "*the whole intelligent creation*," or *the whole human family*. And this "*whole creation*," you will recollect, is "*waiting for the adoption*," and is to be "*delivered from the bondage of corruption, into the glorious liberty of the children of God*." But Mr. Franklin will neither deny nor affirm, on this point; for to do either would be ruinous to him. You see, my friends, the difficulty in which he is placed. Was ever man in a more sad predicament! In contemplating his most unenviable position, it is difficult to tell whether it were better to *laugh* or to *pity*! We might smile at his extreme unwillingness to give us his opinion in regard to this word; and we might pity when we reflect that he cannot do this without either admitting what would be fatal to his cause, or involving himself in still greater difficulties!

But he seems to think he can escape all these difficulties, by referring to other portions of this chapter.

But this will not do. I believe every word of the chapter. Let him meet my argument fairly, or acknowledge that he cannot do it. He will probably tell you that it is not his place to give you the meaning of the word "*creation*." Then let him adopt my definition! I have told you what the word means; and if he is not satisfied with my definition, let him tell what it does mean. This he is bound to do—or else hold his peace! But, as I have already said, he will not give us any definition of this word; he is altogether non-committal!

I have told you, my friends, that the word "*creation*," in the 8th of Rom., means intelligent creatures; this, Mr. Franklin dare not deny. I also affirm that it means mankind—the whole human family; this, he dare not admit. Will he be so good as to tell us in his next speech what kind of intelligent creatures it does mean—and how many? Perhaps he will say, as did Mr. Hall, that it means infants! Will he dare to take this ground? No, it is is too childish! Here is a di-

lemma, and one that has horns, not long ears; horns, too, that must eventually gore my friend most prodigiously!

My friends, I tell you now, Mr. Franklin is "a used up man" on the 8th of Romans! He has made a signal failure, as all may see from his last speech. He has referred to several passages, to show that "creation" don't mean "all mankind!" But what passage has he referred to where the *whole creation* occurs? Not one! nor can he find one, except the passage under consideration. I have admitted that the word *ktisis*, translated "creature" and "creation," does not necessarily and always mean the "whole human family;" but here we have *the whole creation*. The strongest proof he has offered—and I leave you to judge how strong that is—is simply this: "I deny that there is a word or a phrase in this chapter that means 'all mankind!'" This is his proof! Well, it is the best he could do. The "whole creation," my friends, cannot mean less than "all mankind; of this, I have no doubt, Mr. Franklin is aware. If, then, it does not mean "all mankind," it means more; so that "all mankind" are included in it. And the "whole creation" is to be "delivered from the bondage of corruption into the *glorious liberty of the children of God*"—consequently, "all mankind" will enjoy this *deliverance*.

He has as signally failed on the 5th of Romans, as he has on the 8th. I called on him particularly to pay some attention to the 19th verse of that chapter, as I placed great reliance upon it: "For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous." The *many* in the one case is just as extensive as in the other—both being the same in the original. He has passed this matter in silence!

His effort on the 15th of 1 Cor., is not a whit better! He first admitted that Paul, in the 22d verse, taught a resurrection of all mankind; but he has changed ground again, and now says that none but Christians are to be made alive! Well, then, none but Christians die in Adam; for all that die in Adam are to be made alive in Christ.

The gentleman makes himself quite ridiculous in talking about Christ being the place where mankind are to be made alive! I have never said that Christ was the place where they are to be made alive! If he can comprehend how all

mankind can die in Adam without Adam being the place where they die—without their being, soul and body, in him, literally and personally—he can perhaps see how they can be made alive in Christ, without Christ being the place where they are to be made alive ! It makes “Adam the place where all die !” What contemptible nonsense ! Does he not know that all men die in Adam ? Does not the apostle say so ?—What is meant by dying in Adam ? Not dying in him, literally and personally, surely ! They die in Adam, that is, in the image of Adam—in the fleshly, mortal, and earthly nature; “as is the earthly, (Adam,) such also are they that are earthly”—so, *in Christ*, that is, in the image of him, “the heavenly,” in the spiritual, immortal and heavenly nature, shall all be made alive. The word “in,” my friends, has no reference to place ; it means the state or condition in which all are to be raised. I care not whether it denote the condition or the means—whether it means in Christ, or by Christ—the result will be the same. All that die in or by Adam, or in the earthly nature, are to be made alive in or by Christ, or in the heavenly nature. The apostle teaches the resurrection of all mankind ; this, Mr. Franklin has admitted, and I shall hold him to it. But he could not help admitting it, for if Paul does not teach a universal resurrection, then not only is that doctrine not taught in the Bible, but no language can be framed that would teach it ! And just so sure as all will be raised from the dead, so sure will all be “in Christ,” or “bear the image of the heavenly.”

My friend’s quibble that none will be made alive in Christ but those who die in him or who get into him in this world, is scarcely worth noticing. He don’t believe a word of it himself ! Besides, if he did, it would be answer enough to tell him that the apostle is against him. Instead of saying that those only who die in Christ shall be made alive in him, he says those who die *in Adam*, shall be made alive in Christ !—Thus you see, Paul flatly contradicts the gentleman !

I referred to the fact that men are said to be “in Christ,” and to “put on Christ,” &c., in this world, in order to show that there was such a thing as being in Christ, without being in him literally, or without understanding it in the ridiculous sense of place ! What does Mr. Franklin understand by being in Christ in this world ? Does he think Christ is the *place*

where they are ? I have never advocated the absurd doctrine, my friends, that in order to be made alive in Christ, we must first get into him in this life. I know that Christians are said to be "in Christ," to be "new creatures," &c., but this does not entitle them to the resurrection state, or the joys of that world ; they are amply rewarded in this world. It is enough for me to know that I bear the image of Adam, to be assured that I shall be made alive in the image of Christ!—"For as we have borne the image of the earthly, we shall also bear the image of the Heavenly."

Perhaps I have said enough on this subject. You see, my friends, that the gentleman is 'swamped' here. He made a very lame effort in his last ; but what better could he do ?—"It is hard to kick against the goads!" I am inclined to think that the less he says on the subject, the better it will be for him. I will not press him further on this point, but will now attend to what he says in reference to the proof-texts introduced in my last.

The passage which declares that "the spirit shall return to God who gave it," he passes, by simply saying that it "does not say what for, whether to be judged, or saved or what."—True enough ; and in the absence of any such information, we have a right to conclude that it is "to be saved," or to be happy. The text says it shall return to God who gave it ; consequently it must have been with him before. Was it happy or miserable before it came from God ? If happy, then will it be happy when it returns to him again.

The passage in Rom. 11 : 36, declares that "of him, and through him, and to him, are all things," but as it "does not say what for," Mr. Franklin says he "presumes" it is to be judged ! No, my friends, he does'nt "presume" any such thing ! He knows better. He knows that Paul was not wont to speak in this way when he had any reference to the subject of judgment. I "presume," my friends, that you will hardly "presume" that this is what the apostle meant when he said that "to Him are all things—to whom be glory forever!" The most rational "presumption" is, that "all things" will return to God to be happy.

Christ says he will draw all men unto him. But this Mr. Franklin thinks means that he will draw all men unto him to be judged ! Wonder if he really does think so ? The

time was when none came to Christ except those drawn by the Father : " No man can come to me, except the Father which hath sent me, draw him." Jno. 6 : 44. Were they drawn to him to be judged ? No, for he had just said (verse 37,) "him that cometh to me, I will in no wise cast out."—But it was soon to be different. Christ was to be "lifted up from the earth"—was to be crucified—and exalted to the right hand of the Father, a Prince and a Savior. He was then to draw men unto him—and not only *men*, but *all men*. "And I, if I be lifted up from the earth, will draw all men unto me." Do you think he will do this, my friends, in order to judge them ? I "presume" not.

Eph. 1 : 10, he thinks does nothing for my proposition.—Still he admits that it asserts the gathering together of "all things in Christ." He says he "must hold me to my rule," viz., that "in Christ" means the justified. I have said, my friends, that to be in Christ is to be in a justified state or condition, and if this is what he calls my "rule," I am willing to be held to it. But the great difference between the gentleman and myself, is this: while I understand the apostle to mean just what he says, viz., that all shall be made alive in Christ, and that all things shall be gathered together in him he understands—or pretends to understand—him to mean that all that are in Christ shall be made alive in Christ ! and all that are in him shall be gathered together in him ! This is the way he affects to understand these passages, and argues as though I understood them in the same way; and then pretends to wonder that I should think they favor my proposition ! He knows better. I tell him now, what he already knows, that I understand Paul to mean, in 1 Cor. 15 : 22, the same as if he had said, "All mankind shall be made alive, and not only made alive, but made alive in Christ;" and in Eph. 1 : 10, the same as if he had said, "All things (or intelligences) shall, in the fullness of times, be gathered together, and not only gathered together, but gathered together in Christ." And I now tell him furthermore, to stop misrepresenting me on this point, and to do it immediately, for I will not allow it any longer ! Whether his view or mine be correct, is another question, and is for you to decide; but for him to stand up here and persist in wilfully misrepresenting me, and trying to fasten upon me his silly, absurd, and

ridiculous interpretations of scripture, is what I cannot and will not allow ! I am in earnest, and hope the gentleman understands me so.

He next says I am “coming out an *annihilationist* ! ” And why so ? Because I said “none will be raised out of Christ, but all in him.” And is a man an annihilationist because he believes all will be raised in Christ ? My friends, were I to talk as Mr. Franklin did on this subject, I should feel that you would be perfectly justified in saying that I had made a fool myself ! I do not say that he has done so ; nor would I have you understand that I think so—but were I to do so I should feel myself justly obnoxious to the charge !

The gentleman will tell you, to be in Christ is to be a “new creature”—that it means a justified state. I have admitted this, and have showed you that ALL are eventually to be in Christ, for all are to be made alive in him. The gentleman dare not admit that all will be made alive in Christ ; for he knows to do this would be equivalent to admitting that all will be “justified”—holy and happy. He admits there will be a resurrection of all mankind, but denies that any will be “made alive in Christ,” but such as are in him, i. e. get into him in this life. To meet him here I have said that “none will ever be raised out of Christ,” and I repeat it ! I assert it, my friends, here, and in the face of the world—“none will ever be raised from the dead out of Christ ! ” The Bible knows of no resurrection out of Christ ! If ever a mortal man—mortal now, but then immortal—is raised from the dead, it will be in Christ. “I am the resurrection and the life,” said the Savior. “God has given to us eternal life, and this life is in his Son.” The Bible, I repeat, knows of no resurrection out of Christ. Will all mankind be raised from the dead ? Then will all be immortal and happy—for all shall be made alive in Christ.

Mr. Franklin thinks, “according to this doctrine a man must be in Christ in order to secure a resurrection from the dead.” Not so. He must be “in Adam”—this is all the title he needs “to secure a resurrection from the dead.” I wish the gentleman could understand me ! I repeat it, my friends, and may you never forget it ; *none will ever be raised from the dead out of Christ, but all will be raised in him !*

Mr. Franklin introduces Isa. 45: 23, 24, and Phil. 2: 9-11, as proof-texts for me. The gentleman is certainly very kind; but I will inform him that I can attend to my own business! I can introduce my own proof-texts! I feel under no obligations to pay any attention to them; still I will remark that they fall far short of proving what he intended. I tell him I do not carry these passages beyond the resurrection. They are to be fulfilled within Christ's reign. Though Paul says "we must all stand before the judgment seat of Christ" and refers to the passage in Isa. to prove it, there is nothing said in opposition to the final salvation of all mankind. Christ's judgment seat does not extend beyond the resurrection! Let the gentleman bear this in mind.

My opponent having got tired of debating with me, has lit upon a "Universalist Tract," and has joined issue with that! I have no doubt, if he will give the tract a fair chance, but he will find himself beat again! But as I have matters of more importance to attend to, I shall not interfere in the dispute, but will proceed to introduce some more evidence in favor of the proposition that all mankind will eventually be made holy and happy.

"For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage."—Heb. 2: 14, 15.

Here we are told in the first place, that the devil is to be destroyed! And not only so, but "the children," the partakers of "flesh and blood," are to be delivered from that "bondage" which results from a "fear of death." How well this corresponds with the 8th of Romans. The whole creation shall be "delivered" from the "bondage" of corruption, into the glorious liberty of the children of God. These passages are undoubtedly parallel. But notice—"deliver them who through fear of death, were all their lifetime, subject to bondage." Why subject to bondage through fear of death? Because they feared there was no life beyond death—or if a life, then a miserable one; they were in doubts and in fears. The gospel, when correctly understood, and believed, delivers men from this bondage, this fear

of death; for they see a bright immortality ahead—not only for themselves, but for all that partake of “flesh and blood,” all that “die in Adam,” for all mankind. And not only so, but Christ is to deliver them, who were all their lifetime subject to bondage. This then reaches beyond their “lifetime.” Yes, all who were subject to bondage all their lifetime, and who died in this “bondage,” are to be “delivered”—and delivered, too, into the glorious liberty of the children of God!

I must again refer to the 15th of 1 Cor. The 26th verse is so much to the point, that I must quote it here. “The last enemy, death, shall be destroyed.” My friends, Mr. Franklin has been trying to make you believe there is a worse and greater enemy beyond death. But death is the last enemy of man, and that is to be destroyed! And when is it to be destroyed? At the resurrection. Death can only be destroyed when “swallowed up in victory,” when all shall triumph over it—when the last child of mortality shall be raised from the dead. This will be at the general resurrection—when all who have died in Adam, shall be made alive in Christ. And recollect, death is the last enemy! There is to be no enemies beyond the resurrection—neither of God nor man. No sin—no suffering—no devil to torment! The devil, as we have just seen, is also to be destroyed—but this will be before death is destroyed, for death is the last enemy! Sin is destroyed at death—and death, which is the last enemy, will be destroyed at the resurrection! Remember this, my friends, for it is of itself, a pillar in our most holy faith—firm as the rock of ages!

One more passage, and I am done. I allude to the passage in Revelations, (5: 13,) where John caught a view in the far distant future, of the final triumph of the Redeemer, of the “restitution of all things.” Hear him. “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto Him that siteth upon the throne, and unto the Lamb, forever and ever.”

[Time expired.]

MR. FRANKLIN'S FOURTH REPLY.

MR. CHAIRMAN:

I should think myself imposing on the good judgment of this respectable audience, should I intimate such a thing, as that they would be liable to look upon the speech you have just heard, as containing any argument. I had taken the gentleman's arguments so completely out of his hands, that he saw no possible chance to redeem them, or to save himself from a most manifest discomfiture. Finding himself in this predicament, he seemed at times to get into perfect paroxysms of wrath, and could scarcely refrain from calling me a fool. Now, there was something in that evil spirit manifested in his last speech, that I do not so well know how to reconcile with one branch of his doctrine. He believes, you know, that men are punished for all their sins, in this life, and that they get their reward, whether it be good or bad, as they pass along. He also, believes that he is a minister of Christ, and that he is now contending for the faith once delivered to the Saints, and that I am a preacher of false doctrine, and that too, one of the worst and most damnable of all the false doctrines ever preached. Well, you know that the curse of God, is upon the preacher of any other doctrine than that preached by the apostles, and that if any man adds to or takes away from that doctrine, the plagues of the book shall be added to him or his part taken out of the book of life. Well, now if all this comes to pass in this life—if all this punishment falls upon a man as he goes along, and if I am the preacher of false doctrine upon whom it falls, I can assure you, that it is quite a comfortable hell, and that I enjoy myself exceedingly well. But if my friend is now receiving the reward of the righteous, it is strange that he is not more happy! If I should become so confused and perplexed as he did, in his last speech, I should look upon it as any thing else but happiness. I do not wish to make the impression that Mr. M. is a bad man by this, for I do not

believe I could restrain myself any better than he does, were I in the same predicament.

The gentleman still keeps trying to explain his salvation from sin in a world where there will be no sin; but every effort he makes, only makes the matter worse. He said he had never been so green as to preach salvation from sin in the coming world. But not twenty words afterwards, he contends that man will enjoy a salvation from sin in the future world. Thus you see, that in one breath he is not so green as to preach such doctrine, and in the next, he says he believes it! According to this, he is not so green as to preach what he believes. Now if I should accuse him of this, as he has now accused himself, he would talk in as determined language as he did in his last speech, when he declared that he would not stand it.

Being saved from sin, with him, is the same as being saved from insanity. But I deny that any one is saved from insanity in the world to come. There is no insanity in that world to be saved from. Men have been saved from it in this world, but insanity is not a disease of the soul, but of the body, and consequently, the death of the body terminates it; but sin is a disease of the soul or spirit, and consequently, the death of the body does not terminate it!

He quoted the words, "He that is dead is freed from sin."—Rom. 6: 7, to prove that man is saved from sin after death. But the apostle is not speaking of the death of the body in that passage. The Roman brethren with the apostle himself, were dead in the sense in which he there speaks. At the 5th verse he says, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The apostle and his brethren then had been planted together, in the likeness of the death of Jesus, but their bodies were still living. By referring to the 4th verse, you will see that they were not only dead with him, but had been buried with him, and raised up to walk in a new life. They were then living in body, walking in a new life, but "dead indeed unto sin," as expressed in the 11th verse. It is no trouble for my friend to decide that the death of the body or literal death, (2 Tim. 4: 1,) is spiritual death, and thus, when he comes to Roman 6: 7, to explain death as

he now says, we are "not saved from sin in the next world, for there is no sin there to be saved from," he has given up the whole ground, and admitted that he has no salvation from sin, for we all know that all men are not saved from sin in this world. If then, all are not saved from sin in this world, as he must admit, and if they are "not saved from sin in the next world," as he now states, they must be saved in their sins or not saved at all. The gentleman must have patience with me—I cannot understand this doctrine!! And what is worse, I am certain no one else understands it, for there is no understanding to it.

Mr. Manford denies making Matthew and Luke contradict each other; but I ask the audience what was the meaning of his argument in the last speech, to try to prove that Matthew had a better opportunity to state the language of the Savior correctly than Luke? Was it not to offer some apology for some mistake on the part of Luke? He need not make any such apologies for me, for I do not believe they contradict each other; but it appears now that he does, and he is inclined to palm the blunder on Luke, and defend Matthew, as he had the best opportunity to know that he told the truth! I had thought one inspired man had as good an opportunity to know the truth as another, and also to know that he told the truth! But if they were liable to be mistaken, I do not see how he is to prove his proposition from them! If he intends to deny the correctness of what these writers say, I do not see what he referred to them for. It is true, Luke says, he "*had perfect understanding of all things from the very first*," but Mr. M. has now decided the case that he was mistaken, for Matthew had the best chance to know that he was right. Why did the gentleman quote Luke at all? If Luke had only left out that one expression, "they that shall be accounted worthy to obtain that world," all would have been well.

I do not know that I ever saw any one so completely disarmed as the gentleman was when he approached the passages to which I have just referred. He wanted to prove something, and could hardly tell what! He asserted and re-asserted, emphasized and strained his lungs, as if determined to make you believe him, whether he could prove his doctrine or not! But did he make any one believe that "they that shall be accounted worthy," means all mankind? And did he offer any argument to prove it? I think not.

Mr. Manford, notwithstanding all his bluster about misrepresentation, has asserted in every speech, substantially, as he has in this, that I have taken the "position that the phrases—'neither can they die any more'—'all live unto God'—'equal unto the angels,' &c., only meant *unmarried!*" To this I have hitherto made no reply, as I expected he would continue to repeat it over and over again; and even now, it is scarcely necessary, for there is no person present who does not know that I have taken no such position. I have said, and still say, that the point of comparison before the Savior's mind, when he uttered the words "but are as the angels of God in heaven," simply consisted in this, that they neither marry nor are given in marriage. I do not say they shall not be like the angels in any other respect, but I say that was the point the Savior spoke to in that passage, and that I am not correct, he has not and cannot show. I maintain, as I have done all the time, that the simple expression that "in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven," does not say it means, nor can it prove, that all mankind will be holy and happy in heaven.

Mr. Manford is now to confine himself to Matthew, as he allows he has given the words of the Savior precisely as they were delivered. He therefore has nothing to do with the words, "all live unto him," as Matthew does not record them, but simply remarks, "God is not the God of the dead, but of the living." His proof, then, is narrowed down to the *promise*, that "in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven," and that "God is not the God of the dead, but of the living."—This is the language that he quotes to prove that all mankind will be finally holy and happy. If he has not utterly failed on this passage, I am at a loss to know how any one could fail. As he has attempted no proof that "they that shall be accounted worthy" includes all mankind, it is unnecessary that I should say anything about it, further than simply to say that "they that shall be accounted worthy" does not mean all the dead, and these were the persons in the resurrection that Luke spoke of, and we have no evidence that Matthew spoke of any others.

Mr. Manford now admits that there is no literal resurrec-

tion spoken of in Romans 5, and has taken the position that the death there spoken of was moral death, and the resurrection from it only a *moral resurrection*. To be morally dead is to be in a state of sin, and a resurrection from it is a *conversion* from a state of sin; and as we have no account of any conversions from a state of sin, only in this life, it all belongs to this life. And if the justification or salvation spoken of in this passage is all in this life, I cannot see how it proves that all mankind will be finally holy and happy, for surely all men are not holy and happy in this life! But if this moral resurrection or conversion is not in this life, then men go into the eternal state sinners, and there will be sin in that world after all.

But if men are justified and made righteous by a moral resurrection or conversion in this life, I cannot see how they will be made holy and happy in the resurrection. Universalists have heretofore made the 5th of Romans and the 15th 1 Corinthians parallel passages; but my friend, on this occasion, has strayed off, and contends that one is a moral death and a moral resurrection, and that the other is a literal death and a literal resurrection! This is what I call Universalism in an *agony*. This passage is now completely and fairly given up, and proves nothing for the gentleman.

Mr. Manford insists, and importunes, and begs that I should tell him what the word "creature" (Rom. 9th) means. Why is he so anxious that I should tell him what it means? Of what use is it for me to tell what it means? None under the sun, only to give him an opportunity to make a string of objections, and thus furnish him something to say, to get off from the true issue. He is aware that it is a passage that commentators are greatly divided about, and that I could scarcely take any position that some one has not objected to; and he would be glad to get me on the defence, while he would stand and make objections. But it is for him to tell what it means; and if he does not do it, there is no proof in the passage. If I can show that it does not mean what he says it does, he is defeated, whether I know or tell what it does mean or not. This I have done triumphantly, and the objections I have made to his interpretations, he has passed over with the silence of death, knowing that they were unanswerable. I have shown that the word "creature" occurs in

numerous instances where it could not possibly mean all mankind. The words "every creature," in the commission, would be just as liable to include all mankind as the words "whole creation;" yet, every reflecting mind will see that they do not include all mankind, for an immense number of mankind had died, others were infants and idiots, all of whom were included in this "every creature" of the commission. Indeed, the words translated "whole creation," Rom. 8: 22, and "every creature," Mark 16: 15, are the same in Greek, and are translated precisely alike in some translations. Why then need the gentleman strain his lungs over and over the words "whole creation?" Do they prove anything more by repeating them over and over again?

But I need not go to any other passage to prove that the words "whole creation" do not mean all mankind. The very next verse proves that beyond the possibility of a doubt. Here are the words *once more*. "And not only they," (the whole creation) "but ourselves also, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." At verse 19, we have "the creature" and "the Sons of God," at verse 21, we have "the creature" and "children of God," and verses 22 and 28 we have "the whole creation" and "not only they, but ourselves also," and still the gentleman thinks hard of me because I will not admit that "creature" means all mankind. Not only so, but I have showed him that verse 17 makes eternal salvation conditional. The apostle says, "If children, then, heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with-him, that we may be also glorified together."

When my friend, Mr. M., got those things before him, in his last speech, he became confused, and began to tell what a fix I was in, and exclaimed, "It is difficult to tell whether it is better to *laugh* or to *pity*!" I thought he was about to say he did not know whether to laugh or to *cry*. But I suppose he will stir up the deep fountains of his soul, and look with pity on me, a poor blinded creature, that cannot be shown the error of my way, and saved from it by his lovely language. But I must confess that I want a religion that will keep me in a better humor than his does him.

I have finally succeeded in making the gentleman heartily sick of his position relative to the words "in Christ." He

now allows it is most ridiculous to talk of "in Christ" being the *place* where all will be made alive. I am truly glad to hear him cry out so lustily. Well, if "in" does not mean *place*, what does it mean? He says, "it has no reference to the *place*; it means the *state* or *condition*." Well, then "in Adam" means the *state* or *condition*. Who were in, this Adamic state? He will answer, all mankind. Well, all who are in that state or condition die. Who are in Christ? The gentleman himself has quoted Galatians 3: 27, as applicable to the point. How does it read? "As many of you as have been baptised into Jesus Christ, have put on Christ." Now he has made "in Christ," in his proof text precisely the same as "into Christ" in the passage just quoted, and has contended that it signifies a state of justification. Well, this state of justification or of being in Christ is in this life; and if "in Christ" in 1 Cor. 15: 22, means this state, the passage simply asserts that "in Christ"—in this state—"all shall be made alive," and does not intimate any thing about any others, but those "in Christ" or in this state. And I will add further, that if "in Christ" in that verse means in a justified state, there is not one word about the resurrection of any but the saints in the passage. Now, I do not believe it means any such thing. The passage simply asserts that "as by Adam all die, even so by Christ all shall be made alive." But if he will have it that "in" there qualifies a state or relation, then the resurrection of not one soul is referred to in the text but those in that state or relation. The gentleman will conclude that it is ridiculous yet.

I have admitted, and still admit, that the apostle teaches a resurrection of all mankind; but if he is right about the word *in*, he does not say one word about the resurrection of any, only those "in Christ," in the whole chapter. He has denied the resurrection of any out of Christ, hence he must either be a soul-sleeper, or a destructionist, for if he is right in referring to Gal. 3: 27, to show the meaning of "in Christ," all mankind are not in him, and those not in him will not be raised. This is his own doctrine, not mine. I take no such positions, but run here he must, or abandon his logic on the words "in Christ."

Mr. Mansford says, he "referred to the fact that men are said to be 'in Christ,' and 'to put on Christ,' &c., in this

world, in order to show that there was such a thing as being “*in Christ*.”” That is exactly the way I understood him, and in so doing, he has made “*into Christ*,” Gal. 3 : 27, and “*in Christ*,” 1 Cor. 15 : 22, parallel expressions—indeed, he has made them mean precisely the same thing, and consequently he will make out simply a salvation for those “*baptized into Christ*,” but even that is too large, for I deny that all the baptized will be saved. But what is worse for him, is that after making those “*baptized into Christ*,” the same as those “*in Christ*,” 1 Cor. 15 : 22, he denies the resurrection of any out of Christ, thus denying the resurrection of any not baptized!! Now remember that this is not my position, but simply Mr. Mansford’s, traced to its legitimate results. My position is that “*into Christ*,” Gal. 3 : 27, is into a justified state or relation, and that “*in Christ*,” 1 Cor. 15 : 22, is *by or through Christ*; but, so far as our argument is concerned, I do not care which way he takes it. This passage is then literally taken from him. I was not surprised that the gentleman should talk about “*kicking against the goads*”—the goads were suggested to him by the sense of *feeling*.

On the words, “*the spirit shall return to God who gave it*,” I remarked, in my last speech, that “*we are not informed what for*, whether to be judged or saved, or what.” Mr. M. says, “*True enough*; and in the absence of any such information, we have a right to conclude that it is to be saved.” I had thought the gentleman was trying to prove his doctrine, but in this, I find, I am mistaken, and in the absence of the proof, he *has a right to conclude* that all will be saved! Indeed! Where did he get such a right? Before I can get to make more than a single reference to this proof text, he gives it up, and admits that it does not say what we go to *God for*, whether to be judged, saved, or what, but he *has a right to conclude that it is to be saved*.” Yes, and this concluding that things are true without any evidence, has been the source of the gentleman’s whole theory.

Mr. Mansford is not pleased that I should “*presume*,” that the tendency to God, is to be judged. I will not then say “*I presume*,” but I *have proved* most clearly and triumphantly, while on my first proposition, to all who believe God’s holy book, that all men will go to God, and that to be judged, and

that he has made nothing deserving the name of an offset to my argument, is well known in this assembly, without my repeating it.

The same reply is applicable to the words, "If I be lifted up, I will draw all men unto me." Still he has enveloped himself in a dilemma on these words, that must not pass without notice. He makes the words, "draw all men unto me," and "he that cometh to me, I will in no wise cast out," to be of synonymous import. Well, the latter clause evidently has reference to coming to him in *this life*, and if the former means the same, it is some kind of drawing to him in this life, and cannot prove that all men will be *finally holy and happy*. But there is a slight difference between *drawing* to him, and *coming* to him. I should greatly prefer to be of them who *come* to him.

Most certainly do I admit the gathering together "all things *in Christ*." But I do not admit that the words "gather together," mean "finally holy and happy," nor do I admit that "all things in Christ," includes those things not in Christ. Therefore the passage has no bearing on the question. Mr. M's position is, that in Christ here, and in first Corinthians 15: 22, is in a justified state. The passage, then, simply asserts the "gathering together of all things in a justified state," and consequently proves nothing for him. His pretty language about my standing up and wilfully misrepresenting him, &c., &c., is all understood in this community, and needs no especial comment from me. He says he is "in earnest, and he hopes I will understand him so." Why does he give us this information at this stage in the debate? Has he not been in earnest till just now? It is to be hoped he will remain in earnest hereafter.

After quoting Isa. 45: 23, 24, and Phil. 2: 9, 10, all through the country, and especially in the Liberty debate, and applying it to the resurrection state, the gentleman now, circumscribes his application to the reign of Christ *on earth* because Paul applies his proof-text to "the judgment seat of Christ." He now says, "it does not extend beyond the resurrection!" Be it known then, and read of all men, that the oft quoted and long tried proof-text—the oath of God, is now given up, and does not refer to the resurrection state!

The gentleman informs us that the devil is to be destroy-

ed. Well, let us enquire when the devil is to be destroyed. He will not say before the resurrection, but he will tell you when death is destroyed, which is to be at the resurrection. "The last enemy that shall be destroyed is death." 1 Cor. 15: 26. This will be at the resurrection. Well, the next thing to enquire into, is the question, what is the devil? In a private conversation with me, the other evening, Mr. Manford said, "the devil is a great scare-crow." But he is now exulting that a "great scare-crow" shall be destroyed!—What an infallible evidence of the salvation of all mankind! But Universalists tell us sometimes that the Roman Government was the devil—that Judas was a devil—that Peter was a devil, &c., &c. Well, then, my friend exults that the Roman government, Judas, and the apostle Peter are to be destroyed at the resurrection!! Not only so, but he brings this forward as an evidence, that all men will be holy and happy! I know that the hope of the gospel destroys the fear of death in the christian man, in this life, but I cannot see how that can prove that all mankind will be finally holy and happy! It says nothing about being finally holy and happy. But if it does not, he "has a right to conclude" that all will be happy!

Mr. Manford does not like to believe that "there is a worse and a greater enemy than death." That is because he does not like to believe his Bible, for it speaks of "a sorer punishment than death without mercy." I should like to hear him explain what that sorer punishment than death without mercy is!

The gentleman has involved himself in a pretty predicament in quoting Rev. 5: 13. and applying it to the resurrection state. When on the first proposition, he applied the holy city, New Jerusalem, where all tears are to be wiped away, and no death, sorrow, or pain ever should come, to the church here on earth; but now he allows that "John caught ^{to} a view of the distant future, of the final triumph of the Redeemer, of the 'restitution of all things.'" Very good. Let us read on and see what else John saw while he had that "view of the distant future." Just a few verses after, he says, "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind: and the heavens departed as a scroll when

it is rolled together; and every mountain and island were moved out of their places: and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and the rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come: and who shall be able to stand."

In this you have what followed immediately after what is described in the verse quoted by my friend. The verse quoted by him refers to the judgment seat of Christ, where every tongue shall confess, and then the opening of the seals follow, quickly succeeded by the wonderful things spoken of in the quotation just made. In his next speech, I shall expect him to try to bring that "distant future" which John saw, into this world. Every flounder he will make, like the horse in the mire, will only involve him deeper.

Having now taken from Mr. Mansford every position he has taken, and even refuted his doctrine with his own proof texts, I shall proceed to quote a few passages from the infallible oracles of God, as counter proof, which never were harmonized with Universalism and never can be.

1. "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3: 28, 29.

This passage presents a case of transgression that "hath never forgiveness," and if any are saved, guilty of this sin, they must be saved in sin, for if they are never forgiven, they are never delivered from sin. The passage bids defiance to all cavil, and I fear no attempt he will make or can make. It bids defiance to all human ingenuity to get *round*, *over*, or *by* it in any way.

2. "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his own soul?" Matt. 16: 25.

The only attempt any man can make to escape the force of this passage, is to say that soul here means life. According to this view of the subject, the first christians did wrong

in "not counting their lives dear unto themselves," and especially was it wrong for our Savior to say, "Except you hate your own life also, you are not worthy of me." And I may add, that it was extremely wrong for our Savior to lay down his life of himself, for "what will it profit a man to gain the whole world and lose his life?" Even old Stephen, at this rate lost his life truly, and gained nothing, for if he had denied Jesus, he might have saved his life, and been sure of heaven too, *if* Universalism is true! But that holy man of God believed that by losing his life, he would save his soul, which would be great gain. The import of the passage is clear, and unequivocal. If a man shall concern himself all the time for the present life, he will lose the next.

3. "And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do: but I will forewarn you whom you shall fear: fear Him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear Him." Luke 12: 4, 5,

This passage bids defiance to all cavil. The language is not only literal, but particularly arrayed, so as to leave no escape for Universalism. It teaches us not to fear men, who can only kill the body, but to fear God, who alone hath power after that, to cast into hell. Matt. records it, "fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Here is a casting *into hell* after the body is killed, or a destruction of the soul and body in hell. And it is on account of God's power to destroy in hell, that Jesus commands us to fear him.

I ask then, if a man may commit an offence for which he shall never be forgiven, lose his own soul, and after the death of the body, be cast into hell, both soul and body, how is such an abandoned creature ever to be saved? There is surely no salvation for him, but he is given over to the jaws of destruction to be devoured. In view of such terrible language as this, it is not strange that Paul should say, "knowing the terrors of the Lord, we persuade men," and that he should remind us of God's own faithful language, "*vengeance is mine; I will repay, saith the Lord;*" and again "*the Lord shall judge his people.*" "It is a fearful thing to

fall into the hands of the living God." Let us regard Him who has spoken from heaven, and not forget that he has threatened the destruction of the soul and body, after the death of the body, *in hell*. He will not be trifled with, but demands obedience of the mightiest spirit that burns before his terrible throne. "The Lord God omnipotent reigns."

[*Time expired.*]

MR. MANFORD'S CLOSING SPEECH.

RESPECTED AUDITORS:

There is perhaps no better evidence that Mr. Franklin cannot answer my last speech, than the fact that he, in the outset, pronounced it destitute of argument! Surely the gentleman will never suffer any from excessive modesty! He is one of those men who can make up in boasting, what they lack in argument. In this respect, I confess that he has the advantage of me; and were the assertions true, which he made in his last speech, or even a respectable portion of them, I might well begin to fear he also had the advantage of me, in point of argument! But I flatter myself that this intelligent audience possesses discrimination enough to distinguish between argument and bare assertion.

I must confess there is quite a difference between the gentleman and myself, in our way of thinking and feeling! He flatters himself with the delusive idea, that he has taken from me my main proof-texts, and seems to imagine that I feel very bad under the circumstances. Now, I must assure you that I consider my proof-texts very safe, even after hearing the gentleman's last speech; and that I have not the least consciousness of feeling bad, perplexed, or in any difficulty whatever, on account of what he has done, nor even in anticipation of what he may yet do. Though I

do not wish to boast, yet this is precisely my situation ; and if it will do my friend, Mr. Franklin, any good thus to talk and boast and console himself, why I am willing for him to do it ; for the Lord knows he has a hard enough time of it, and needs all the consolation he can get. I am not disposed "to cry" for the gentleman, but really after hearing his last speech, I can but feel to pity him—not so much for his inability to defend his doctrine, with its errors and absurdities—for this I expected before hand ; but for, I hardly know what to say, but I will say for either his fool-hardiness, or his ignorance ! I allude to his still persisting in his stupid criticism on the idea of being "in Christ," and being "saved from sin in the future world!" In regard to the phrase "in Christ," I referred to Gal. 3: 27, where persons are said to be "baptized into Christ," and to "put on Christ ;" and to the saying : "he that is in Christ is a new creature," (2 Cor. 5: 17,) to show that there is such a thing as being *in Christ*, in this world. This I did, in order to refute the gentleman's absurd idea that *in Christ* meant *place* ! Believers are said to be in Christ in this life—that is, in a certain qualified sense, they are in his image ; and being in this state or condition, they are justified. Now, I have not said to be in Christ, in the resurrection, means simply "justification"—it means to be in his image—in a state or condition, which also implies or includes "justification." As those who are "in Christ," in this world are in a "justified" state, so also, will those who are "in Christ" in the resurrection, be in a "justified" state ; and I have triumphantly shown that all mankind, or all who die in Adam, will be "in Christ" in the resurrection. This, I affirm I have proved, if language can be framed that will prove it. It is not those who are "in Christ" in this world, in the figurative sense of being in him by "baptism," or by "faith," that are to be made alive in him, in the resurrection ; but all who die in Adam, are to be made alive in Christ. This is the point, and the gentleman cannot avoid it, although he has tried hard to do so ! He sometimes affects to misunderstand me ; but whether he understands me or not, I am inclined to think this audience understands me. Mr. Franklin, no doubt, *feels* the argument if he don't understand it !

The gentleman allows that the passage, "As in Adam

all die, even so, in Christ shall all be made alive," should read, "As by Adam all die, even so, by Christ shall all be made alive." Then, instead of saying, "If any man be in Christ he is a new creature," it should read, "If any man be *by* Christ," &c. And "Blessed are the dead that die *by* the Lord"—"So also is the resurrection of the dead: It is sown *by* corruption, it is raised *by* incorruption; it is sown *by* dishonor, it is raised *by* glory; it is sown *by* weakness, it is raised *by* power;" "always abounding *by* the work of the Lord, forasmuch as ye know that your labor is not *by* vain *by* the Lord!" Thus, you see what kind of theology our friend would teach, by changing the preposition *in* to *by*! But let us notice a few more examples, beginning with the first word in the Bible, or as Mr F. would say, *by* the Bible. "In the beginning, God created the heavens and the earth," i. e., *by* the beginning. "Let there be lights in the firmament," i. e. *by* the firmament. "In the waters of the sea," i. e. *by* the waters of the sea. In the 2d chapter of Genesis, we read: "In the seventh day, *in* it he rested," i. e. *by* the seventh day, *by* it he rested. "He planted a garden in Eden," i. e. *by* Eden; "in the midst of the garden," i. e. *by* the midst of it! The Greek word in all these places, as in the text under consideration, is *en*; and if it does not primarily and definitely mean *in*, then our first parents were never *in* the garden of Eden—Noah and his family were never *in* the Ark—Pharoah and his host were not drowned *in* the Red sea—the children of Israel were never in the wilderness, and John did not come "crying *in* the wilderness" and "baptising in Jordan," but came "crying *by* the wilderness" and "baptizing *by* Jordan!" Jonah was not three days and nights in the whale's belly, but only *by* the whale's belly! Lazarus was not in the grave, but only *by* it; the rich man was not in hell, but only *by* hell! Murderers, fornicators, thieves, liars, &c., shall not have their part in the lake which burneth with fire and brimstone, but only *by* it! Neither Christ nor any body else was ever baptized *in* the river Jordan, or in any other water, but but only *by* it! The controversy between the Campbellites and the Pedo-baptists, for the last twenty years, *has* been on this very little word—the former contending for the first and primary meaning of the word, viz: *in*, while the others claimed that it might sometimes mean *at*, *near to*, *by*,

&c. And I will venture to say that were Mr. Franklin to get into a debate with a "sprinkler," on the subject of baptism, he would manfully contend that *en* means *in*, now and forever, and he would probably say as did Mr. Campbell, in his debate with Mr. Maccalla, after showing some of the absurdities of his opponent's translation of the word, "These and ten thousand new discoveries, originate from this new translation of *en*, made for the relief, and by the talents of, infant sprinklers."

I deny the gentleman's criticism. The primary meaning of the Greek word *en*, is *in*; while the corresponding word, for *by*, is the Greek *did*. And although *en* is sometimes translated by other words than that of *in*, yet, as Mr. Campbell says in a note, page 313, in his debate with Maccalla; "Every meaning ascribed to *en*, can be resolved into *in*." The first and primary meaning of the word, therefore, is *in*, and is correctly translated in the passage: "As in Adam all die, i. e. in his image or nature, even so, (the same all) shall be made alive in Christ, i. e. in his image or nature."

My friend may labor till the day of his death, and he can never make *en*, mean *by*; and I only alluded to the matter, to expose his unwarrantable assumption—not that his translation would in the least affect the completeness of the argument in favor of the final holiness and happiness of all; for whether made alive *in* Christ or *by* Christ, they are to be immortal, incorruptible, glorious, and heavenly, and, as in this life they "bear the image of the earthly," so in that life shall they "bear the image of the heavenly."

Now in regard to salvation from sin in a world where there is no sin. This the gentleman thinks a paradox. I thought I made this matter so plain in my last, that even he who runs might read! I tell you, my friends, there are none so blind as those who won't see. I perceive I shall have to use more plainness of speech. This question was raised by Mr. Franklin himself, by saying that men could not be saved in the future world, for there would be no sin there to be saved from. Now, notwithstanding all that has been said on this subject, the only difference between us is, that while he believes that a part of mankind will be saved from sin in the future world, I believe that all will be. I presume I am not mistaken in this assertion. Does Mr. F. believe that any

are "saved from sin" in this life? If he does, he believes a great deal more than I do—and a great deal more than he can prove! I presume the gentleman will allow that people are no better now than they were in the days of the primitive church; and that if any body were ever "saved from sin" in this life, it was the apostles and early christians.—But hear what the beloved apostle John says, in writing to his christian brethren. "If we say that we have no sin, we deceive ourselves, and the truth is not in us," 1 Jno. 1: 8. "For there is not a just man upon earth, that doeth good, and sinneth not," Eccl. 7: 20. Here it is emphatically declared that there is not even a *just man* on earth that does not sin. Again: "If they sin against thee, for there is no man that sinneth not," 1 Kings 8: 46. The truth is, my friends, no man is entirely saved from sin in this life; that were an impossibility. True, the scriptures sometimes speak of being "saved from sin," "without sin," "free from sin," &c., in this life; but such expressions must be understood in a comparative sense. No man, I care not how good he was, ever lived in the flesh who was entirely free, or saved from sin, while in the flesh. All are subject—are liable to sin.—Hear Paul, in speaking of himself: "Now then it is no more I that do it, but sin that dwelleth in me; for I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not," Rom. 7: 18, 19. What mean all those commandments of the Savior and the apostles—"if a brother sin, forgive him," yea to "seventy times seven?"—and those repeated exhortation to the christians—to the saved—to sin not, to avoid sin, &c.? Do they not imply that the best were not entirely free from sin?—that they were not, and could not be, entirely and completely "saved from sin" in this mortal life? Most assuredly. No man, I repeat, can be fully and completely saved from sin in this world—there is no such thing, in the strict sense of the phrase, as being saved from sin in this life. And how could there be? "How then can man be justified with God? or how can he be clean that is born of a woman? Behold even to the moon, and it shineth not; yea the stars are not pure in his sight: How much less man, that is a worm, and the son of man, which is a worm?"—Job.

Now if Mr. Franklin does not believe that in the future world men will be perfectly pure, holy, and sinless, then he does not believe in such a thing as a complete salvation from sin ! for it is abundantly evident that such a salvation cannot exist here ; and if not in the future state, then it will not exist any where ! But he does believe that the righteous will, in the future world, be holy and sinless—consequently, saved from sin ; and, as I said before, all the difference between us is, that he believes only a part of mankind, the “righteous,” will be thus “saved,” while I believe all will be ;—for, as he himself says, “there will be no sin there,” consequently they must be safe from it, and if safe from it, then saved from it.

But let us apply the gentleman’s mode of reasoning to his own doctrine, and see how it goes. According to his doctrine, nobody is saved from hell in this world, for there is no hell in this world to be saved from. His hell is all in the future world. But there is nobody saved from hell in the future world ; for the righteous were never in danger of hell in the future world, and the wicked are not saved from it, for they have to suffer it ! So the righteous are not saved from hell, for they never were in danger of it; consequently, nobody is saved from hell, neither in this world nor in the next.

But to return. The gentleman believes that men will be rewarded in the next world, for their good deeds in this world. Now may they not be saved in the next world, from their bad deeds in this world ? May they not be saved in that world from the nature and disposition to sin—and consequently from sin—which they had in this world ? The difficulty between the gentleman and myself seems to be, not in regard to the fact, but in regard to the use of terms to express that fact. He thinks it is not proper to call the glorified state of mankind in the future world a “salvation from sin,” because there is no sin in that world to be saved from ! While I maintain that it is proper so to speak, holding that they are saved in that world from the sins of this world—and consequently I call it a “salvation from sin,” as well as from all the other evils of this life. To illustrate : Suppose in a certain city there is a malignant disease—say the cholera, and that it bids fair to destroy the whole population.—

Say that every inhabitant has become more or less infected by the poisoned atmosphere. Say now that at this juncture of affairs, the inhabitants are conveyed from the pestilential city into a healthy district of country, where there is no cholera—would they not be saved from the cholera, although there is no cholera in the country where they now are, to be saved from? So it is in regard to the future world. Here, man is in a country of sin, misery, and death;—but in that country—that “building of God, eternal in the heavens”—whither all are tending, he will be saved from all these calamities, for there is no sin there, nor death, nor any thing that can hurt or make afraid. Thus will all mankind be saved in the world to come—saved from mortality, and the sleep of death, and all the evils incident to mortality into a world where none of these evils exist. The thing saved from is here, in this world; while the saved are in that world. I hope the gentleman understands me now! Just as he will have a part of mankind saved, so will I have all mankind saved. We have seen that none are saved from sin, in the strict and full sense, in this life; all are subject to sin so long as they live in the flesh;—and if men cannot be saved from sin, in the future world, because there is no sin there to be saved from, then none will ever be saved from sin. But if a part can thus be saved, then all can. But after all, what is the difference whether it be proper to say they will be “saved from sin” in the future world, or not? All will be holy and happy, and this is all-sufficient.

I have shown—I must be allowed to say, triumphantly shown—that all who die in Adam will be made alive in *Christ*, immortal, glorious and heavenly;—that all shall be delivered from the bondage of corruption, from mortality, *into the glorious liberty of the children of God* :—that all, both in heaven and on earth, shall be gathered together in *Christ* (the gentleman may say *by Christ* if he wishes); and that all shall eventually say, Blessing and honor, and glory and power be unto him that sitteth upon the throne, and unto the Lamb, forever and ever! But I must attend to some more of the gentleman's arguments.

And first: “He that is dead is freed from sin.” Romans 6: 7. This, Mr. F. says, does not mean literal death. I have proved that no man is “free from sin” in this life; even,

Paul, who is the author of this language, as we have seen, declares, in the very next chapter, that *sin dwelt in him*, that is, in his flesh. And if Paul, and John, and the best men that ever lived, were not “free from sin,” how can it be said that men in this life are free from sin? Mr. Franklin thinks it means a figurative death, and says that “the Roman brethren, with [the apostle himself, were dead, in the sense of the passage.” This I deny, without any disrespect at all to the gentleman. In the preceding verses Paul tells his brethren that they had been “planted together in the likeness of his (Christ’s, *literal*) death,” that they had been “buried with him by baptism *intodeath*”—that is, in the likeness or imitation of death; and then draws the inference that as they had emblematically died and been buried with Christ, therefore, “as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”—Let it be distinctly noted that the apostle’s object is to show them that as they have professed to be dead and buried with Christ, they ought, also, henceforth, to live without sin. And why? Now, notice the argument. The apostle refers to a fact—to an admitted fact—which they could not deny, and which bore directly on the point, *because*, “he that is dead (*literally*) is freed from sin.” Now, to say that this means a figurative death—such as “the Roman brethren and the apostle” had died, is to make Paul rest his whole argument to prove a certain fact, upon the bare assertion of that fact!—Paul was not wont to do so. Besides, it makes him declare a falsehood! The fact that he tries to convince his brethren that they ought to live free from sin, shows that they were not free from sin; how, then, could he assert that they were free from sin? But if the text means a figurative death, he did assert this—for he emphatically declares—“he that is dead is freed from sin.” Such a view, therefore, would not only destroy the apostle’s argument and place him in the awkward predicament frequently occupied by my opponent here—of proving his position by a bare assertion; but it would make him assert that which his argument shows was not true!—But the following verses show that the apostle was speaking of a *literal* death, as well as of a *figurative* death, and was endeavoring to show the consequences which ought to follow the one, from those which in reality do follow the other. In

the tenth verse he refers again to Christ's literal death : "For in that he died, he died unto sin once"—and then adds, in the next verse—"Likewise, RECKON ye also yourselves to be dead indeed unto sin, but alive unto God," &c. So they were not really dead unto sin, but they were to reckon themselves to be so! And why so? Because, he that is literally dead is freed from sin; therefore, as they were emblematically dead and buried, they should reckon themselves, also "free from sin," or dead unto sin. This, I maintain, is the apostle's argument; take away the literal fact which he declares here, and you take away all the force of his argument—it has no power nor meaning whatever. He that is dead is freed from sin. This not only goes to establish the fact that no one in this life is free from sin, but it is another strong presumptive argument, at least, in favor of the final holiness and happiness of our race. There is no sin beyond death; and hence we conclude there will be no punishment where there is no sin.

As to what I said in my last on Matthew and Luke, in regard to the resurrection, I have only to remark that, in view of what the gentleman has said in reply, I see no necessity for anything further from me. You all recollect what I then said. The gentleman must yield the point, or as I said then, take the ground that these evangelists contradict each other. This he is not willing to do. He must, therefore, admit that *in the resurrection* all will be as the angels of God in heaven.

Mr. Franklin cannot see how Romans 5 "proves that all mankind will be finally holy and happy." If he had refuted my argument on the 19th verse of this chapter, he might have shown why it does not teach that doctrine. I have repeatedly called his attention to this verse; but he has, every time, forgotten it! You can probably guess the cause of his forgetfulness! The apostle, in summing up his argument, adds, in this verse: "For as by one man's disobedience, many were made sinners; so by the obedience of one shall many be made righteous." Now, the word *many* is just as extensive in the one case as in the other; just as many as have been made sinners by Adam shall be made righteous by Christ: and the original word here rendered *many* shows that it may as properly mean every son and daughter of

Adam, as any part of them, for it literally signifies the multitude or the mass.

I maintain, as well as other Universalists, that this verse is parallel with the 22d 1 Corinthians 15—notwithstanding Mr. F. says I have given up the passage as not applying to the resurrection. Perhaps the gentleman will understand this matter better when I tell him that in Romans 5, the *subject* is not the resurrection. In 1 Corinthians 15, the main idea is a physical one—the resurrection, while the moral effects and consequences come in as secondary. In Romans 5, the main idea is a moral one—the righteousness of all mankind, or all who have been made sinners by the disobedience of Adam. The chapters, and especially the two verses named, are parallel to each other, in regard to numbers, and in reference to Adam and Christ. The one declaring that all who *die* in Adam shall be made *alive* in Christ; the other that all who have been made *sinners* by Adam shall be made *righteous* by Christ. The one is a physical resurrection including the moral; the other is a moral resurrection including the physical. The gentleman will now see why I “admitted” that Romans 5 taught a moral resurrection. And now, as he has paid no attention to this 19th verse, so far, I presume that he will not; for he will hardly do so in his last speech, as I would then not have a chance to reply, should it be necessary. But should he do so in his next speech, you will please bear in mind that as many as have been made sinners by Adam shall be made righteous by Christ; and whether this means “conversion” or not, or whether it is to be done at the resurrection or before it, is a matter of no consequence, so that the fact takes place. The apostle has declared that it shall be done, and this is enough for us to know.

I told you that Mr. Franklin would not tell you what the word “creature” means, in Rom. 8! Of course he will not do so in his last speech, for then I could not have “an opportunity to make a string of objections,” and thus have something to say! Well, I will not press the gentleman any further on this point; and as I think I said enough on this subject in my last, I will let it pass with the remark that it will take more ingenuity and skill in twisting the Scriptures than my friend possesses, or more than he is willing to display, in order to make this passage teach any thing less than the final

deliverance of the whole human family "from the bondage of corruption into the glorious liberty of the children of God!" I submit the passage as a triumphant argument in favor of this most glorious result.

Mr. Franklin says that he has "proved most clearly and triumphantly, while on his first proposition, that all men will go to God, and that to be judged," and that I have said "nothing deserving the name of an offset to his argument!" I am aware that he tried to prove that Christ would, at some future time, "come" to judge "all men," but this is the first I have heard of the proposition that "all men" are to "go to God" to be judged! I hope I shall be excused for not making an "offset" to this "argument," for it is sometimes extremely difficult to reply to an argument before one hears it! The gentleman, it seems, has abandoned the ground that Christ is yet to come to judge the world. "Better late than never!"—He now thinks that "the world" will "go to God to be judged." Well, the text says, "For *of* him, and *through* and *to* him, are all things." It as distinctly teaches that all came from God, as it does that all will go to God; now if all were with God in the first place, "to be judged," then the probability is that all will go back to him again, "to be judged"—otherwise I must be allowed to think the text fails to prove the gentleman's proposition. So also of the "spirit" which shall return to God who gave it." If it was there in the first place "to be judged," then, for aught we know, it may go back again "to be judged."

On the text, "I will draw all men unto me," the gentleman thinks "there is a slight difference between drawing to him and coming to him." I confess I can see none! I showed in my last that all who came to Christ previous to his crucifixion were drawn by the Father—"no man cometh to me except the Father draw him." But after Christ was crucified, "lifted up from the earth," then he was to draw men unto him, and not only men, but all men. That some men are drawn to Christ, or come to him in this life, is no reason that all must be drawn to him in this life, or not come to him at all! We believe that Christ will not give up his Mediatorial reign until he has drawn all men unto him; and the only difference between us and Mr. Franklin is—he believes all men will be drawn to Christ to be judged, while we believe all

will be drawn to him to be saved or made righteous.—This is the difference, my friends, and you are at liberty to take which side you please.

The gentleman says he don't admit that "all things in Christ" includes those things not in Christ ! Neither do I. But he should bear in mind that when "all things" are once gathered together in Christ, there will be no "things" out of him. He says my "position is that *in Christ* here, and in 1st Cor. 15: 22, is, *in a justified state.*" He then says, "the passage simply asserts the gathering together of all things in a justified state," and therefore does nothing for me ! My friends, I can hardly find words to express my contempt for the course Mr. Franklin pursues in regard to this matter. I accused him in my last of wilfully misrepresenting me, and I made the matter so plain that there was no possible excuse for him to do so any longer. He whines about what I said a little, says it is "all understood in this community," and still persists in the same disgraceful course ! I have said, over and over again, that to be in Christ, was to be in a "justified condition," and that when all shall be "made alive" in him, and "gathered together" in him, then all would be in a justified condition.

He continues to assume, and take it for granted, as though nothing had been said to the contrary, that I simply mean (as he most foolishly believes) that none will ever be made alive in Christ, nor gathered together in him, but such as are justified in this life ! He takes this, I say, all for granted, when I have told him that I believed no such thing, advocated no such thing ; and exposed his stupidity and hardihood in such a manner that there was no possible chance for him to continue his misrepresentations any longer without doing it knowingly and designedly ! I told him in my last to stop it—that I would endure it no longer. He has done so again, in his sneaking, underhanded manner, thinking, no doubt, that the audience would not detect it ! I hold him guilty, therefore, of that which is equal to *willful falsification* ! You may think, my friends, that this is severe language. But it is no more than he deserves ; I cautioned him before, so that he knew better. He is not so stupid as he pretends to be. I allow any man to ridicule my arguments as much as he pleases ; but to assume that an argument of mine is di-

rectly the opposite of what it is, and to do it knowingly, wilfully, and therefore *wickedly*, and then to ridicule *that* position, is what I will not allow. No man shall thus trifle with me, and go unwhipped of justice! I believe in rewarding men according to their deeds. The gentleman will probably tell you again that I am in a bad humor—that I am angry; but even if I *were* angry, it would not justify him in *sinning*! But I am only in *earnest*. I told him before that I was in *earnest*; and he seemed to think I ought to have given this information sooner. I gave it in time for his last speech, but it didn't seem to do any good.

I will now repeat my argument: I admitted in the first place, that to be in *Christ* meant to be in a *justified state*—and then maintained that all will eventually be in *Christ*, for all are to be *made alive* in him (1 Cor. 15: 22,) and all things in heaven and on earth are to be *gathered together in him*, (Eph. 1: 9) which I hold to mean *all intelligent creatures*. Therefore, as all are to be made alive in *Christ*, and all gathered together in *him*, the conclusion is that all will eventually be brought into a *justified state* or *condition*. Now let him misrepresent me again, if he wishes; let him say that I only mean that those which are *now* in *Christ* will be made alive in him—will be gathered together in him! or that none but those that are in a *justified condition in this life* will ever be in a *justified condition in the future life*, by being made alive, or gathered together in *Christ*! Let him so misrepresent me again, if he dares, and if this congregation don't frown him out of countenance, it will be because he has no shame left! He talk about having a religion that won't allow him to get angry—that won't allow him to talk as I do! Religion, indeed! What kind of a religion is that which allows a man to do that which is far worse than to get angry?—which allows him to persist in misrepresenting me, when he knows better? Paul says, “Be angry and sin not,” but Mr. Franklin can *sin* even without being angry! But I must pass on. The gentleman, I hope, will begin to think I am in *earnest*, by this time!

It matters not what or who the devil is—he is to be destroyed before the resurrection. All other enemies must be destroyed before the *last*, which is *death*, and *death* will be destroyed when all mankind shall be raised from the dead.

Death destroys *sin*, and the probability is that it destroys the *devil* also, or *devils*, if there be more than one. The gentleman admits that the “hope of the gospel destroys the fear of death in the christian man, in this life,” but he “can’t see how that can prove that all mankind will be finally holy and happy.” It is because “the christian man” knows that *death*, which is the last enemy, is to be destroyed by a general resurrection; and as all mankind are to be raised from the dead, and as the last enemy will then be destroyed, and as all mankind are to be raised in *Christ*, in the image of the heavenly, immortal and glorious, “the christian man” can come to no other *just conclusion* than that all will be “holy and happy.”

There are undoubtedly “sorer punishments than death without mercy,” in this world; but we have no account of any punishment or “enemy” in the Bible, after the “last enemy,” which is death. And as this is to be “destroyed” at the resurrection of the dead, there can be no “enemy” beyond the resurrection. Consequently the gentleman’s hell is a humbug!

But the gentleman’s position in regard to Rev. 5: 13, is the most awkward and ridiculous of any thing yet! He thinks because John immediately goes back to the commencement of the gospel dispensation, and describes things that took place on the earth, that therefore what he previously saw must have taken place on the earth also! He seems to think every thing that John saw, must of necessity take place in the same regular succession, in regard to time, as that in which they are described in the book—than which nothing could be more unwarrantable, or farther from the truth! John saw the final triumph of the Redeemer’s reign—the “restitution of all things,” when all shall be redeemed, purified, and shall ascribe glory and honor and power unto him that sitteth upon the throne, and unto the Lamb forever. He saw the *end*. But he was not to continue gazing upon this glorious scene, however delightful, nor was he to look beyond. He is then carried back to the commencement of Christ’s reign. The 6th chapter opens therefore with the opening of the first seal, and closes with the opening of the sixth seal—all of which pertains to the destruction of Jerusalem, and the disastrous times which immediately preceded it.

But Mr. F. says that Rev. 5: 13, "refers to the judgment seat of Christ, where every tongue shall confess." He admits then by this, that this verse means "the whole human family," for he believes that all are to be assembled before the "judgment seat of Christ." And "every tongue shall confess"—that is, shall say, "Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever." And is this the kind of a "judgment" that Mr. F. believes in? All are to praise God and the Lamb—to shout blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb.—Surely, then, I have not so much objection to the judgment, after all! "Be it known then, and read of all men, that the oft-repeated" judgment for which Mr. Franklin contends, and at which all are to "confess," only means that all—both which are in heaven, and on the earth, and under the earth, and such as are in the sea, *and all that are in them*—are to say, "Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever!" I want no better Universalism than this. All, then, that are to be assembled before the "judgment seat of Christ" are thus to praise God and the Lamb—angels and men, all praise him alike, in the same glorious strain. The gentleman, in his over anxiety and his determination to make every thing apply to "the judgment," has at length blundered very near to the truth. I never saw such a stickler for "judgment" in my life! When it is said, "the spirit returns to God who gave it," says Mr. F., "it is to be judged!" When Christ says he "will draw all men unto him," Mr. F. thinks it will be for the purpose of "judging them!" And now, when the Revelator saw in prophetic vision all intelligences, both in heaven and on earth—yea, all in the universe—around the throne, praising God and the Lamb, why, says he—true to his one idea—"John saw the judgment!" Every thing means the judgment! How ridiculous!

How the gentleman will get along with his idea that what John describes after he describes this "judgment," must take place after the judgment, is more than I can tell! According to this, every thing recorded in the book of Revelation after chapter 5: 13, must take place after the judgment!—This is unquestionably more than the gentleman will allow;

and I therefore conclude that he will abandon that idea.—Let it be remembered then that at this “judgment” which John saw, all were praising God. Not a part praising him, and the balance lamenting ; but all—every creature in heaven and on earth—all that shall be assembled at the “judgment seat” shall praise God—consequently, all will be happy. I hope the gentleman will not try to back out from his application of the text. I shall hold him to it. But as I have but a few minutes left, I must attend to the gentleman’s counter proof-texts.

The first is the “sin against the Holy Ghost.” On this subject I will simply give you what Dr. Clarke says, believing his view is correct.

“Though I follow the common translation, yet I am fully satisfied that the meaning of the words is, neither in this dispensation, viz., the Jewish ; or, in the dispensation to come, viz., the Christian. *Olam ha-bo*, *the world to come*, is a constant phrase for the times of the Messiah, in the Jewish writers. The sin here spoken of by our Lord, ranks high in the catalogue of presumptuous sins, for which there was no forgiveness under the Mosaic dispensation. See Num. xv. 30, 31—xxxv. 31—Lev. xx. 10—1 Sam. ii. 25. When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the Christian dispensation as it was under the Jewish, viz. by the destruction of the body ? And is not this the same mentioned 1 John i. 7, called the *sin unto death*, i. e. a sin that was to be punished by the death of the body, while mercy might be extended to the soul ? The punishment for presumptuous sins, under the Jewish law, to which our Lord evidently alluded, certainly did not extend to the damnation of the soul, though the body was destroyed ; therefore I think that though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of temporary death, yet, on repentance, mercy might be extended to the soul ; and every sin may be repented of under the gospel dispensation.”—*Com. in Matt. 12: 31, 32.*

In regard to the phrase, “hath never forgiveness,” on which Mr. Franklin lays such stress, Dr. Clarke doubts its genuineness. He says—“*Never—eis ton aiona*. This is wanting in the *Codex Bezae*, two others, five of the *Italia*, and in

Athanasius, and Cyprian." With regard to the phrase "eternal damnation," I expect to prove, when the third proposition comes before us, that the word eternal does not signify endless duration, and shall therefore omit all proof now on that subject. Every Bible reader well knows that men can suffer on earth what the Bible terms "damnation." "He that doubteth is damned," "having damnation because they cast off their first faith," are Bible expressions. So this text is disposed of.

He next read Matt. 16: 26—"For what is a man profited if he shall gain the whole world, and lose his own soul?—Or what shall a man give in exchange for his soul?" On this text I will also let you hear Dr. Clarke. He says: "Lose his own soul—or lose his life. On what authority many have translated the word *psuche* in the 25th verse, *life*, and in this verse *soul*, I know not; but am certain it means *LIFE* in both places. If a man should gain the whole world, its riches, honors, and pleasures, and lose his life, what would all these profit him, seeing they can only be enjoyed during life?" So there is nothing said in this passage but what a Universalist might say every day—"What would it profit a man to gain the whole world and lose his own life?"

The other passage is Luke 12: 4, 5. "Be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom you shall fear; Fear him which after he hath killed, hath power to cast into hell: yea, I say unto you, fear him."

It is very strange that the gentleman should speak so confidently of this passage—as though it proved any thing to the point! Admit it to mean just what he thinks it does, it falls very far short of proving any thing in opposition to the final holiness and happiness of all mankind. Suppose that *gehenna* means an endless *hell*, and that *psuche* means the *soul*, or the immortal part—both of which I deny—and what does the passage prove? It declares that God has the *power* to cast into hell. And who denies this? God has power to do any thing that can be done by almighty power. But does the text say that he will do it? Not a word of it. Said the Savior, "God is able of these stones to raise up children unto Abraham"—but did he do it? We admit that God has power to cast the soul and body into hell, or any where else;

but the text does not say that he ever did, or ever will, do it. So that admitting the gentleman's own interpretation of the passage, it does not prove any thing for him, either one way or the other! In Matthew, the parallel passage reads: "but rather fear him which is able to destroy both soul and body in hell." Now if the text proves any thing for the gentleman, it proves that both soul and body will be *destroyed*—not punished, but destroyed. It proves as clearly the destruction of the soul as it does that of the body—that is, admitting the common interpretation of the passage. This would prove annihilation! But notice that in neither case does it say that God **WILL** do thus, but only that he has power, that he is able; which nobody disputes. So the gentleman has, in this case, made a complete failure!

I believe that I am now through. I will not trespass further upon your time. I submit the argument. Mr. Franklin has the closing speech; and, as the saying is, he will probably "spread himself," as he knows that I will have no chance to reply. However, I have no fears of the consequence. Whatever he may say, I feel confident my arguments must stand, as they have so far, triumphant evidences in favor of the ultimate happiness of all mankind. I have shown from the word of God that "ALL shall be made alive in Christ"—"gathered together in him"—"shall be as the angels of God in heaven"—shall be "freed from sin"—that "sin," the "devil," and finally "death," the "last enemy," shall be destroyed; that ALL shall be "delivered from the bondage of corruption, into the glorious liberty of the children of God;"—and finally, that *all intelligencies* shall say, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever." Amen and Amen!

MR. FRANKLIN'S FIFTH SPEECH.

BELOVED HEARERS :

My friend, Mr. Manford, seems in deep trouble to know how to manage his old sinking ship. The concern has sprung so many new leaks, in addition to the old ones, that he is in as difficult a situation as the man of whom I have heard somewhere, who was told by a wag that he could draw good wine out of one end of a barrel of brandy and beer out of the other. After getting the liberty to make the experiment, the wag tapped one end of the barrel, and after drawing out a bottle full, told the man to hold his finger on the place he had opened till he had drawn some out of the other end. After drawing from the other end likewise, he directed the man to reach his other hand over and stop it from running out till he would make some corks to stop it. When this was done, the wag took his bottles and started off, leaving the man holding the barrel with both ends open. So it is with Mr. M.; he has been trying to stop the ends made in his system, until he has even put patch upon patch in mending, until he scarcely knows what he has been trying to do. And, in order to give vent to his feelings of mortification and disappointment, in coming fifty miles to have his peculiar scheme rid-dled from end to end and put to an open shame, he complains of my "*boasting*." But it was not my boasting that troubled him; but my taking his argument out of his hands, and exposing his ridiculous positions and interpretations was the real trouble all the time. I understand the gentleman. "*Boasting*," indeed! What would he care for boasting if no other difficulty were in the way? He would care no more than I care for his rantings. But I can tell you what makes my "*boasting*," as he calls it, wound his feelings so. He knows that I have clearly shown to this intelligent community, his utter failure; and he dreads for me to mention it, as all the people are so sensible that it is so. But I care nothing for his boasting, for I have too much confidence in the intelligence of the community in which I live, to think they can

be made to believe his unreasonable and unscriptural contradictions. I rely upon reason and scripture, and therefore feel not the least excited by anything he can say. But in his politeness and benevolence, he attributes all my boasting to my "fool-hardiness or ignorance." That is exactly the language of men who fail in argument. They make up the deficiency in their arguments by bitter and abusive language. I dare not, and wish not to say, "thou fool," for should I, believing the bible, as I do, I should consider myself "in danger of hell-fire." He who believes there is no hell may thus talk : I may not.

He still feels it incumbent upon him to make some additional efforts, or rather to make one of the same efforts over again, to escape from the dilemma into which he fell, relative to saving men from their sins in a world where there will be no sin. But, on this point he is bound hand and foot, and I defy him or any other man to escape the difficulty he appears so conscious he is involved in, on this point. He denies that there will be any sin in the world to come. Yet he contends for a salvation of all men in the coming world, not, he says, in their sins, but "*from* their sins." Well, of course, they are in their sins, till they are saved from them. They are saved from them, he says, *in the coming world*. Well, then, they must go into that world in their sins ! From this there is no escape. But he kindly informs you that I believe that some are saved from sin in the coming world. I deny the charge ; and can assure you that I believe in no such thing. The righteous are saved from their sins or pardoned in this world, and consequently saved from punishment in the world to come ; hence, they are saved from sin in a world where there *is sin*, and will be *saved from punishment* in a world where there will be punishment to be saved from. In this there is some reason, but there is not one particle of reason in talking of being saved from sin in a world where there will be no sin. After all his talk, then, and preaching about salvation, he really believes in no salvation, or what is the same thing, a salvation from nothing in time or eternity. With him, men must sin as long as they stay in this world, and consequently be punished the same length of time, and in the world to come there will be no sin, second death, hell, or any punishment of any kind to be saved from, so that his system

is now completely out, and he does not believe in any salvation from anything, in time or eternity:

He says if I will tell you upon what principle a part will be saved, he will tell you upon what principle all will be saved. Well, we will see. I believe that some will be saved from sin in this life upon the principle of believing, repenting, and obeying the gospel, and that by continuing faithful in obedience to God till death, they will be saved from punishment in the world to come. Can he show that all will be saved upon the same principle?

I am pleased to see how conscious my friend appears to be of his failure on the words "in Christ." With him a word is a word, and it appears it can have but one meaning.—Hence he has gone on to multiply passages where the Greek preposition *en* is, and should be, translated *in*. But what bearing has all that on the subject, unless he intends to impose the idea on this audience that the Greek word *en* invariably means one thing? Not the least in the world. But he was ashamed to let it pass without admitting that this same preposition *en* is frequently translated *by*; yet he pronounced it rather faintly.

All he said relative to my giving up all we have contended for concerning the use of that word connected with baptism, is just worthy of a man who regards his reputation as a critic and a man of learning before the literary world, no more than he does himself. A man who is willing to palm off such an imposition on the uneducated, is not to be envied; and I have no fears of such an attempt having any effect on any honest man, who is acquainted even with the first principles of language.

I have already abundantly shown, as many in this assembly well know, and even as the gentleman has admitted, that this same Greek preposition *en* is sometimes translated *by* as well as *in*, and that it is translated in several ways. We all know that it would make great nonsense to translate it invariably *by*, and not any more so than it would to translate it invariably *in*. When it means *agency* it should be translated *by* or *through*, but when it means *place* it should be translated *in*. Well, even with Mr. Mansford's consciousness of propriety, he has been enabled to discover the impropriety of saying "in Christ" is *the place* where men are made

alive, and even became enraged at me for intimating that such is his view of the passage. When he yielded up the point, and admitted that it did not mean place, the argument was virtually given up.

When the scripture says, "as in Adam all die," the idea is precisely the same as "by one man sin entered into the world, and death by sin." It is certainly expressing the meaning of the sacred writer more clearly to say "by one man sin entered into the world, and death by sin," than "in one man sin entered into the world." "By one man's offence" is certainly better sense, and expresses the apostle's meaning more clearly than "in one man's offence." "By Adam all die," is a better translation than "in Adam all die." "By Christ shall all be made alive," is a better translation than "in Christ all shall be made alive."

But to accommodate the gentleman, and to try to please him, I have agreed to let him have his own way, as far as as our argument is concerned, and to let it stand that "in Christ" in 1 Cor. 15 : 22, is the same as "if any man be in Christ, he is a new creature," and the same as "so many of us as have been baptized into Christ, have put on Christ." Or, as he expresses it, they "are in a justified state." I then showed him, that if this be correct, the passage simply asserts the resurrection of those in a justified state, or those "baptized into Christ." To make this doubly strong, he has asserted that "none will be made alive out of Christ." In all this we have just taken him at his word, and consequently the passage simply asserts "in Christ all shall be made alive," and "in Christ," he says, is "the justified," which makes the passage assert that "the justified all shall be made alive;" and as those "in Christ" mean the justified, those out of Christ are those not justified. These, according to his doctrine, will never be raised.

The fifteenth of 1 Cor. then, is fully and fairly taken out of his hands, and even made to testify against him. Taking him at his own word, and admitting his own interpretation, he has simply proved that all the justified will be made alive; and according to this explanation, which he appears so determined to have, there is not one word in the whole chapter, about the resurrection or salvation of any but the righteous. According to him, "in Adam," that is, in the Adamic state,

or the fleshly state, "all die," even so, "in Christ," or in a justified state, or those "baptized into Christ," "all shall be made alive!" I see nothing like all mankind being holy and happy in this. But I must not press him too hard here, for he "will not suffer it any longer!"

On Romans, 6: 7, the gentleman has given us a brilliant display truly! He said, with an air of triumph, "I have proved that no man is free from sin in this life." Well, all I have to say about this is, if he has proved such to be the fact, he has proved that Paul did not tell the truth. Paul said in this same sixth chapter of Romans, "ye have obeyed from the heart, that form of doctrine delivered you. Being then made free from sin, ye became the servants of righteousness." Will we believe Mr. Manford, who says he "has proved that no man is free from sin in this life," or Paul, who said of the disciples at Rome, "being then made free from sin, ye became the servants of righteousness?"—Rom. 6: 17, 18.

I suppose the gentleman fell into this error in looking at the fruits of his own doctrine, which I presume, never did free any man from sin in this life, or that which is to come. But as the gentleman quoted from John, I also appeal to John. He says, "He that commiteth sin, is of the devil." 1 John, 8: 8. Mr. M. says all commit sin; all are then of the devil. John says, "Whosoever is born of God, doth not commit sin."—1 John, 3: 9. Mr. M. says, all commit sin. The gentleman does not believe his Bible, is the true secret of the matter. But he is determined to prove that Paul was a sinner, even while he was an apostle of Christ! But let us hear the apostle a little before we decide against him. He says, "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" We cannot tell how, but it is so, is clearly shown by the immutable assertion of Mr. M. who says he has proved that "no man is saved from sin, in this life." You may talk, Paul, about man being "justified, sanctified, adopted and saved," and about "Saints," "holy brethren, partakers of the heavenly calling," &c. &c., and Peter may talk about the "elect according to the foreknowledge of God, through sanctification of spirit and obedience of the truth," &c. &c.,

but it is all in vain, for Mr. Manford has now decided the case, and even proved it, he says, that "no man is free from sin in this life!" There is no difference between those who serve God, and those who serve Him not, at this rate. What a work of benevolence it must be, to spread such sentiments through the land! What desperation a man must be driven to, when his success depends on proving that the holy apostle of Christ was a sinner. His reference to the Old Testament on this point, avails nothing. We are disputing about the gospel age. I am not willing to spend time in a debate, to defend charges made against even my brethren, who live contemporary with me, but I cannot endure it, so well to hear Paul slandered by a professed minister of the gospel. He has repeatedly called him "St. Paul," since the commencement of this debate; but now Saint means sinner. I cannot see why he has been so exasperated at his brother for calling him "a little sinner," in some of his late skirmishes with the "Independent Universalist," if sinner means saint, or even if Paul was a sinner. Is he any better than Paul?

He will have it that "he that is dead is freed from sin," Rom. 6: 7, is literal death. While on this point, he uttered the following remarkable sentence: "Likewise reckon ye also, yourselves to be dead indeed unto sin, but alive unto God, &c. So they were not really dead unto sin; but they were to reckon themselves to be so." If the apostle was guilty of directing his brethren to reckon that to be so indeed, which he knew was not so, he may have been guilty of the charge of being a sinner; but I do not believe he ever told them to reckon any thing to be so, which was not so. While the apostle commanded them to reckon themselves to be dead indeed unto sin," he takes upon himself to say, "they were not really dead unto sin." If they were "dead indeed unto sin," they "were dead really unto sin."

Col. 3: 3, we have a similar expression, meaning the same thing. "For ye are dead and your life is hid with Christ in God." This did not mean natural or literal death, for they were alive in this sense. It did not mean dead in trespass and sins, for they were made alive from that state. It simply meant dead to, or separated from sin. The same is the case with the other passage, as the whole connection shows.

Mr. Mansford must have a very defective memory truly. He cannot now recollect that I have said any thing on Rom. 5: 19. If he should happen to read the debate after it is printed, he will find that I have already said much more on that verse, than he has replied to. Has he forgotten that he stated that he did not believe in imputed righteousness, and the difficulty that I had to get him to acknowledge that he believed this very passage? In my recapitulation, I will show you where he stands, on the 5th of Romans.

The next thing I shall notice in the gentleman's last speech, is his mild and persuasive language, in accusing me of "wilful falsification!" He does not deny being angry now, but justifies himself by the words, "be angry, and sin not;" but it is now clear that he does not believe this can be done, for he contends that all men sin in this life. But why is he so enraged? Simply because I cannot see how the expression "That in the dispensation of the fullness of times, he might gather together all things in Christ," proves that all will be saved. But why be so excited at me about it? I am willing to let it prove all that it will prove. But there are several difficulties I want removed before I start off arguing his doctrine from this passage. 1. I must be assured that "might gather together," means "shall gather together." 2. I must be satisfied that "gather together," means eternal salvation. 3. It must be proved to me that "all things in Christ," means all men, in and out of Christ. He has made several attempts to satisfy me on some of these points, and finding it impossible to do it, he now falls upon me, and accuses me with being "foolhardy," &c. &c. But I cannot feel angry at him, for it is truly mortifying to make such a failure as he has in the presence of so many intelligent people, and thus mortify the few of his friends who are present. In the midst of his fury on this point, he declares that I "shall not go unwhipped of justice," and adds, "I believe in rewarding men according to their works." I must say again, that I feel exceedingly comfortable under this mighty reward he is trying to inflict upon me, in his effort to take vengeance out of the hands of God.

Mr. Mansford has plunged his whole superstructure into ruin, in applying the passage quoted by him from Rev. 5: 13

to the resurrection state. But he is either insensible of his condition or would affect to be so, from his remarks upon that passage. Let me call your attention to it once more. Let the passage relate to what ever state it may, every one must see that the seven seals are introduced, chapter 5, vere 1, and that no other subject is mentioned up to the close of the 6th chapter. Now put these seals in heaven or earth, in time or eternity, one thing is certain, and that is that they all belong to the same state. Let us then, follow the Revelator. After the introduction of the seals, verse 1, the inquiry is made, verse 2, "who is worthy to open the book, and loose the seals?" We are informed that no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon, verse 3. On account of this, John weeps, verse 4. One of the elders informed him that the Lion of the tribe of Judah, had prevailed to open the book and loose the seals, verse 5. The Lamb with the seven spirits of God is mentioned, verse 6. He took the book, verse 7. And when he had taken the book, the elders fall down and worship him, verse 8. They declare him worthy to open the book, and to loose the seals, verse 9. They acknowledge that he had made them kings and priests to God, verse 10. He now stands in readiness to open the seals, and John saw many angels round about the throne, verse 11.—His worthiness to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing, verse 12. A general acknowledgment, and every creature which is in heaven, and on the earth, and such as are in the sea, were now heard ascribing, blessing, and honor, and glory, and power, unto him that sitteth upon the throne, and to the Lamb. This Mr. Manford admits is in the resurrection state. All this goes before the opening of the seals.—He may say it means whatever he pleases, but the opening of the seals follows immediately after all this.

Sixth chapter, verse 1, he says, "And I saw when the Lamb opened one of the seals." This followed immediately after the general acknowledgment, two verses before. He proceeds right on with the opening of the seals, the closing of which presents one of the most horrific scenes ever described in human speech. I cannot describe it in any way, more forcibly than by quoting the language. "And the

heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places; and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand."

If they were in heaven just before when the universal confession of the honor and glory of the Lamb was made, they did not stay in it but a short time, for they now sing a very different song. But Mr. M. turns round, and says that it was in this world. Well, then, why did he apply it to the "far distant future?" I am not to blame for it. I only take him at his own application. Just as certain as the verse quoted by him relates to the resurrection, the other matters just quoted follow after. Here, then he has refuted his own position, and given up the whole concern.

The passage he refers to, is no more evidence of the salvation of all men, than the confession made under the gallows by a criminal, is that he will not be punished for his crimes. It is true, he speaks in praise of the judge of the law, and of the government; but all this is no evidence that he will not be executed. In the same way, God will convince every criminal in the universe, of his justice, and of his goodness, as well as the glory and honor of Jesus Christ. The oath of the Almighty has gone forth, and he will not revoke it, that every tongue shall confess, and every knee shall bow; but those prisoners who would not confess him before men, will only confess as criminals, and hastily seek a shelter from the face of the Lamb; and him that sits upon the throne.

1. Having now given due attention to all the items in my friend's closing speech, except what will come up naturally in my recapitulation, I shall proceed briefly to review the argument, and place it before you in its true light. Before defining my position, I read our proposition, viz: "Do the scriptures teach the final holiness and happiness of all mankind?" Mr. Manford affirms—I deny. In my first

speech I showed that no passage of scripture says that "all men shall be holy." Nor is there any passage which says that "all men shall be happy." Much less is there any passage which says "all men shall be finally holy and happy." Yet this is precisely what my friend has undertaken to prove. Well, it must be as clear as any proposition can be, that he never can sustain his proposition, unless he can find a passage containing these terms or others of the same import.— This I predicted at the start he never would do. You have now heard him make his last effort to do it, and are prepared to judge how well he has succeeded.

The first passage produced to sustain his proposition was Matt. 22: 23-32, and its parallel, Luke 20. Upon examination, it was found that the words "finally holy and happy," were not to be found in the passage, nor any other words of the same import. The question then arose, how the proof of his proposition could be in the passage when none of its leading terms or any others of the same import, were to be found in the proof text! This enquiry was repeatedly made, but without ever gaining a satisfactory answer.

It was also shown that Luke qualifies those in the resurrection of whom he speaks, and restricts the language of the Savior, to "*those that shall be accounted worthy.*" On the other hand, there was no evidence given to show that the words recorded by Matt. included any more than those recorded by Luke, seeing that there were only two records of the same words. In order to avoid this difficulty, the gentleman went into quite an elaborate argument to show that Matthew had a better opportunity to know what the precise words of the Savior were than Luke, thus implying a mistake on the part of Luke. This I did not admit, for Luke declares that he "had a perfect understanding of all things from the very first," (Luke 1: 3,) which will admit of no mistake on his part, especially when we consider that he was an inspired writer. Nor do I admit that there is any contradiction between these two divine writers. Yet it is a fact that Luke gives a fuller account in this instance than Matthew; and in that additional account, he qualifies those of whom the Savior spoke in the resurrection, to be "they that shall be accounted worthy." If then my friend could show that "they that shall be counted worthy," shall be holy and happy, it would be no new doctrine!

Still further it was shown, that the Savior was simply replying to an objection of the Sadducees, in doing which he informed them, that their difficulty of the woman who had had seven husbands, would be obviated, for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. Their objection was the point to which he spoke, and nothing else; therefore his assertion that they shall be as the angels, can be extended no further, than that they shall be as the angels in this respect; they shall not marry or give in marriage.

The expression "all live unto him," is in the present tense, and consequently cannot mean that all shall be holy and happy. I do not at all deny the fact that "all live unto him" in some sense, but it does not mean eternal salvation, for all do not enjoy eternal salvation.

I have further shown that his applying the words "that world" to the resurrection, makes him admit that the Savior declares that he who shall sin against the Holy Spirit, shall not be forgiven in this world nor that which is to come, or the resurrection state. Upon the whole you see clearly that his proof-text is taken out of his hands, and some are to be counted worthy in the resurrection; which implies that others will not be counted worthy. There is, then, no Universalism in the passage.

2. The second proof-text introduced by Mr. Mansford, was Rom. 5: 12, 19. Before he was done with this passage he presented so many contradictions, that it will puzzle any one in this assembly to tell what he was trying to do. He took the position that the "death" mentioned, verse 12, is moral death. I then showed that if the death was simply moral death, that the resurrection from it could be nothing but a moral resurrection. This he admitted. A moral resurrection being simply a conversion to christianity, must be in this life, and consequently we know that it is not universal. This cut him off from applying it to the future state at all, and consequently cut off his whole argument from the passage.

While on this passage he denied imputed righteousness, and consequently at one blow set aside the whole argument upon the words, "by the righteousness of one the free gift came npon all." Yet he contended that we must be saved

through righteousness. I then showed, that if we must be saved through righteousness, and cannot be saved by the righteousness of Christ, it must be by our own righteousness; and that consequently we must be righteous in this world or go into the world to come, in unrighteousness, and be saved through our own righteousness there. From this difficulty he never escaped.

We then showed that in introducing this passage as a proof-text, the gentleman had applied it to the resurrection state, and that the salvation there spoken of is in the future world. If then the salvation spoken of in the passage can be shown to be conditional, it not only destroys his proof, but establishes the opposite doctrine. At the 8th verse the apostle says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Well, if Christ has done so much for us while we were yet sinners, will he do any thing more for us, if we are justified in this life? He answers in the very next verse, "Much more then, being now justified by his blood, we shall be saved from wrath through him." Here present justification is made the condition upon which we are to have future salvation from wrath through him. One justification is present and the other future, and the first gives the assurance of the second. But the apostle proceeds, verse 10: "For if, when we were enemies, we were reconciled to God by the death of his son; much more, being reconciled, we shall be saved by his life." This "if," important as it is, my friend leaves out of his theory, and says nothing about what will be the results "if we are not reconciled." To these important points I have not been able to obtain any explanation from my opponent. It is true he did allow that the salvation from wrath through him. was to be saved from sickness!! This same "much more," which is made to depend on being "now justified," and "being reconciled," is for them "which receive the abundance of grace and the gift of righteousness." And, as the gentleman does not believe in imputed righteousness, it must be our own righteousness. Thus the passage was taken from him, and shown to give no evidence of his peculiar dogma.

3. Mr. Manford's third proof-text was Rom. 8: 18, 23. His whole effort here was on the assumption which he not

only failed to prove, but which I proved positively to be a mistake. That assumption is this: that the word "creature" which occurs several times in this passage, means all mankind. This position I denied, and showed to be incorrect; first, by referring to many places where the same word occurred in both Greek and English. He admitted that it did not always mean all mankind, but still insisted that it had that meaning in the passage in question. By referring to the 19th verse, it was shown that it is asserted that "the earnest expectation of the creature waiteth for the manifestation of the sons of God." It cannot be that "creature" here and the "sons of God" are the same; for then it would be that "the creature waiteth for the manifestation of itself." We have then the creature and the sons of God; therefore creature does not include all mankind. At verse 21 we are told that "the creature also itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Here we have the same distinction between creature and the children of God. The children of God are a part of mankind, but no part of the creature; for the creature was not to be delivered into the glorious liberty of itself. This would be nonsense. Verse 22, we are informed that "the whole creation groaneth and travaileth in pain together until now: and not only they, but ourselves also." Here we have the "creation," and not only they—the creature—but "ourselves also." Whoever is called "ourselves" here, were separate from the creature. This is as clear as it can be. We have then, in this passage, three distinctions made between the creature and persons who certainly form some part of mankind. We have 1. The creature and the sons of God. 2. The creature and the children of God. 3. The creature, and not only they, but we ourselves also. If this does not prove that creature here does not mean all mankind, I know not how any proposition may be proved.

But the gentleman has put great stress on the words "the whole creation," and denied that I could show where the same expression was used in the whole Bible, where it did not include all mankind. In my last speech I referred him to Mark 16: 15, where the same words occur in Greek, and are translated in the same words in some English translations. "Go into all the world and preach the gospel to every crea-

ture." But who does not know that this does not include all mankind? He did not command them to preach the gospel to the dead, to idiots, or infants. "Every creature," or "whole creation," then, does not mean all mankind here. The main point Mr. M. has pressed, is that I should tell him what the word creature does mean. This I have not seen proper to do, although I am well enough satisfied about it. The reason I have not done it, was because it would only open the way for Mr. Manford to lead off from the point at issue, in assailing a view of mine which does not relate to the question. The only thing we are concerned in while in this argument, is whether it means all mankind. I have shown that it cannot have that meaning, and that is all that is incumbent upon me. I have done this too so incontrovertibly, that the gentleman has not attempted to examine one of my positions, from the first to the last. He has asserted in his wholesale way, again and again, that "creation" in this passage means all mankind, but what has he done towards proving it? Or what has he done towards meeting my objections?

But what was fatal to his theory was, that I clearly showed that the 17th verse makes glorification together with Jesus, in the coming world, conditional. Beginning at verse 16, the apostle says, "the spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be glorified together."—Here then, from his own proof-text, he is stranded, and eternal salvation is shown to be conditional. He has left his brethren to work their way out of this difficulty the best way they could. He has maintained profound silence. That was the best policy!

4. His fourth proof-text was 1 Cor. 15. As I have already reviewed the argument on this passage, in the present speech, it will be unnecessary for me to repeat the review here in its regular order. I will simply observe, that in addition to the review I have already made on this point, I have referred to parallel passages, and shown that at the resurrection some would come forth to a resurrection of damnation, that persons are to be recompensed at the resurrection of the just, and, as Rev. 20th, be judged at the resurrection.

To all these arguments, bearing so directly on the point, the reply has been exceedingly faint. Indeed, it could not be otherwise. It is impossible to make something out of nothing.

5. Eph. 1:10, was the fifth passage relied on by my friend, Mr. Manford. But these points should be established, before it will be in point. 1. It must be shown that the words "might gather together" mean "shall gather together." 2. It must be established that "gathered together" means saved. 3. It must be proved that "all things in Christ," means all things in the universe, or all things out of Christ, as well as all things in him. But on each of these important points he gives us nothing but assertion. How then does the passage prove his position? It does not prove it at all.

6. Some three passages were quoted to prove that Christ will draw all men unto him, but the words, "draw all men unto me," and the other similar passages quoted, are not exactly synonymous with "holy and happy." None of those passages say any thing about "finally holy and happy." Nor do they mean any such thing, and are therefore not to the point.

7. Finally, the passage found in Rev. 5:13, is brought into the service. But in quoting this passage, which describes what John saw after the Lamb had taken the book into his hands to open the seals, and before the opening of the seals, and applying it to the resurrection state, he cannot avoid granting that the opening of the seals is after what is described in verse 13. In this, then, he has virtually admitted that the dreadful calamity, at the opening of the sixth seal, will be in the resurrection state. Thus ended his triumphant proof of the finally holy and happy condition of all mankind in the future state.

In addition to following him through, and taking from him every proof-text he has adduced, I have presented several counter proof-texts. The first of these is the "sin against the Holy Spirit." I believe he has done nothing on this passage except to endorse a few words from Dr. A. Clarke. His quotation represents Clarke as saying "this world and that which is to come," means the Jewish age and the Christian age. Well, suppose I take him at his word; what then?—Why, then the Savior says, "he who shall sin against the

Holy Spirit shall neither be forgiven in the Jewish age nor the Christian age." If, then, a man was not forgiven in the Jewish age, and is not forgiven in the Christian age, where will he be forgiven? But Mark has not so much as left him room for that little quibble. It is there said, "hath *never* forgiveness, but is in danger of eternal damnation." How did he avoid the force of this language? Why some one says that the passage is wanting in some ancient copy. That is exactly the way I would try to get over it, if I were determined to preach Universalism right or wrong. I would come right up to the point at once, and deny the truth or the divine authority of all such passages. By this attempt he has virtually admitted that this passage disproves his position.

I told you in the outset that he would explain the soul to be the life, before we were through. This he has now done, and thus represents the Redeemer as saying what shall it profit a man to gain the whole world and lose his life? The soul, then, is nothing but the breath, as destructionists would say. But if the soul is the breath, or life, what means the other passages: "fear him who, after the body is killed, has power to destroy both soul and body in hell." Is this soul, that can be destroyed in hell after the body is killed, the life? If it is, that life may be punished in hell after the death of the body.

But the gentleman allows that this passage simply asserts that God has power to destroy the soul and body in hell, after the body is killed. He admits, then, that there is a hell in which the soul and body may be destroyed after death.—Very well; we will put that down. But did Jesus teach us to fear where there was no danger? If there is not the least danger of the soul and body being destroyed in hell after death, why fear God on account of his having the power to destroy? Here lies the difficulty. One passage asserts that certain characters shall *never be forgiven*, but are in danger of *eternal damnation*; another teaches that a man may lose his soul; and yet another teaches us to fear Him who, after the body is killed, has power to destroy the soul and the body in *gehenna*.

I maintain that a man cannot be in danger of "eternal damnation," unless there is such a thing to be in danger of; and I maintain that a man cannot be in danger of losing

his soul unless there is such a thing; and the soul and body will not be destroyed in *gehenna*, after death, unless there is such a place and such a thing. A man may, then, suffer that eternal damnation, which the words of Jesus imply—that he *hath never forgiveness*; and the soul may be lost, *both soul and body being destroyed in hell, after the death of the body.*

I declare to you, my hearers and neighbors, after applying my mind to the study of the Scriptures for many years, and now reflecting upon them in the most solemn manner, that should I, at death, go into eternity convinced that I was the very person to whom such language applied, I would have no more hope of escaping the fierceness and wrath of Almighty God, than I would have, should our circuit judge lawfully pronounce the sentence upon me that I should hang till I was dead, *dead*, of escaping that sentence. Indeed, I should not have so much hope, for some do escape such sentences as that just mentioned; but from the all-seeing eye of God's irrevocable justice there is no escape. No deceit or hypocrisy will escape; no cunning and crafty being will be able to avoid justice.

You have now heard us patiently through on two propositions. The only decision you are called upon to make, is simply to decide for yourselves in such a way as you will not have reason to repent of, when you come to die, and at the judgment-seat of Christ. Remember that the infallible word of God promises that if you do his commandments, are faithful unto death, you shall enter by the gates into the city, and have a right to the tree of life, and go out no more forever and ever. Is the ingratitude of your heart such as not to be willing to enjoy happiness forever, simply because God requires you to obey him? Then must you be punished.—Even the mightiest spirit that burns before the eternal throne, has to move in perfect subordination to the will of God.—Even Jesus, the express image of the invisible God, in whom all the fulness of the God-head dwells bodily, became a little lower than the angels, became obedient unto death, and learned obedience in the things which he suffered; and became the author of eternal salvation to *all them that obey him*. Will you take his example, and learn of him who is meek and lowly, and find rest to your soul? Will you re-

member that this is the love of God that you keep his commandments? If you will, the veracity of his word is pledged that you shall be saved. On the other hand, if you feel a spirit of irreconciliation to God, and join in vicious language relative to the very words of Scripture, such as "infernal doctrine of tormenting and burning," as you have heard on the present occasion, you may expect to be subdued by the "fiery indignation which shall devour the adversaries."—"Vengeance is mine, I will repay, saith the Lord." And again, "The Lord shall judge his people." Yes, and he will punish the rebellious with that "sorer punishment than death without mercy," which Mr. Manford has failed to point out in this life, and which no man can find short of destroying the soul and body in *gehenna*, after death.

If I have in any thing trespassed in referring to any point which I ought not in my closing speech, I am perfectly willing that Mr. Manford shall bring it up on to-morrow.

[*Time expired.*]

PROPOSITION III.

DO THE SCRIPTURES TEACH THAT THOSE WHO DIE IN DISOBEDIENCE TO THE GOSPEL, WILL SUFFER ENDLESS PUNISHMENT?

MR. FRANKLIN'S FIRST SPEECH.

RESPECTED AUDIENCE:

The subject we are to discuss to-day is one of fearful magnitude, and I hope, as has been the case with the propositions already discussed, we shall have your most profound attention. My opponent will certainly admit, if I am right in the position I am now about to defend, that all men should know it. You are simply requested, then, to lay aside all prepossessions touching the matter in debate, and let us hear honestly what the Lord our God has said, touching this great question. We are not here to teach the bible, or rather the Author of the bible, what he ought to teach, or what is befitting his character; but we are here to hear what he does teach, and bow submissively to his authority. Without detaining you, I will proceed at once to read our proposition. It reads as follows:

Do the Scriptures teach that those who die in disobedience to the gospel, will suffer endless punishment? I affirm, my friend denies.

Although we have a new proposition, placing me in the affirmative, we have no new subject. Our object in having different propositions is simply to elicit argument on all the different points of dispute between us. It is the object of my friend to prove that all the wicked will be saved, and it is my object to disprove it. The object of giving me the affir-

mative, if I understand it, is that I may lead in the argument and introduce all the arguments, I shall be able to introduce, in the short time allotted to us. In order to do this, I shall argue three propositions, each of which bears directly upon the point before us. 1. I shall labor to show that those who die in disobedience to the gospel will not be saved. 2. I shall endeavor to show that they will be punished after death. 3. I shall strive to show that this punishment will be endless.

Although I expect to establish each of these positions beyond a reasonable doubt, I will observe, that should I simply establish any one of them, it ruins the doctrine of my friend, and no argument from any other quarter can save it. Without further ceremony, I shall proceed to the subject in hand.

1. The first passage to which your attention is invited is Matt. 7: 13, 14. "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." In connection with this I will read its parallel, Luke 13: 23-29. "Then said one unto him, Lord, are there few that be saved? And he said unto them, strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up and hath shut to the door, and ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are: depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

It appears from these passages that some, like our Universalian friends, enquired, "Lord, are there few that be saved?" To this the Savior responded affirmatively, and solemnly charged them to "strive to enter in at the strait gate." In the

place of impressing this upon your minds, my opponent contends that all will enter in, whether they strive or not. But why are they charged to strive to enter in? The Lord answers: "When once the master of the house is risen up and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are."—But, as if this were not sufficient to forever blast all hope of entering, he commands them to strive to enter in at the strait gate, "for many, I say unto you, will seek to enter in and shall not be able."

The gentleman cannot find the kingdom on this earth where the master has risen up and shut to the door, and persons stand without seeking to enter in and are not able. The door has never been shut since the Lord had a kingdom on the earth, and the master has never rejected any who seek to enter in, or commanded any such to depart as workers of iniquity. But his language now is, "he that seeketh, findeth, and he that knocketh it shall be opened unto him." But, when once the master of the house has risen up and shut to the door, and those who did not strive to enter in at the strait gate, while he said, "whosoever will, let him come," will stand without the door and knock, saying, Lord, Lord, open unto us, and will not be able to enter in. Not only so, but they shall be thrust out, with the terrible sentence from the lips of Jesus, "Depart, ye workers of iniquity." He also adds, "and you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves thrust out." Will he point us to the time and the place when and where all this has taken place, or is to take place, this side of the resurrection of the dead? I think not. If he does not, his cause is gone. No argument from any other part of the word of God can save it.

2. My second argument is drawn from several scriptures, which I shall now proceed to introduce, Matt. 6: 19, the Lord says, "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Heaven and earth are here contrasted. Earth's treasures may be moth-

eaten, corrupted, and stolen ; but the treasures of heaven are not liable to these evils. The treasure which cannot be moth-eaten, corrupted, or stolen, is the treasure we are commanded to lay up in heaven. But my friend is here to-day to prove that *all will have treasure in heaven*, whether they lay it up or not. This I deny ; and contend that, in order to secure lasting treasures in heaven we are to lay them up there.

The same doctrine is taught in the following : “Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ; that they do good, that they be rich in good works, ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life.” 1 Tim. 6: 17-19.

This passage is very definite. The apostle specifies some of the things to be done, and points out the object to be gained by it. That the good works of which he speaks, were to be done in this life, is as clear as language can make it ; and in the place of teaching that the good man’s reward is received as he goes along, as my friend teaches, he urges the necessity of doing these good works, to secure a good foundation against the time to come, that they may lay hold on eternal life. The eternal life, of which he here speaks, cannot be any thing enjoyed in this world, for the persons concerning whom, the directions were given, were christians, and as such were already in the enjoyment, of all the life and blessings of this world, that could be secured by being in Christ ; and as such are commanded to do good works, thus laying up in store for themselves a good foundation, against the time to come, that they may lay hold on eternal life. How strange it is, in view of this plain passage, that my friend should contend, that all men will have a good foundation against the time to come, and eternal life, whether they do what is here enjoined or not.

Another passage of scripture bearing on this same point, reads as follows : “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.”—Col. 3: 1. Now, the apostle is here speaking to his brethren in Christ, and consequently in

the enjoyment of all the blessings pertaining to christians in this life. These persons, he commands to "seek those things which are above." But as if this were not sufficiently definite, he specifies where the things are, by saying "where Christ sitteth on the right hand of God." Did the apostle command them to seek for those things, knowing that they could be had without seeking as well as with?

Again, the same apostle says, "To them who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life."—Rom. 2: 7. It is the business of my friend, on this occasion, to show that those also who do not seek for glory and honor and immortality, shall have eternal life. But here glory and honor and immortality are to be sought, in order to obtain eternal life. "To them who by patient continuance in welldoing, seek for glory and honor and immortality, eternal life."

Once more, "He that overcometh shall be clothed in white raiment; and I will not blot his name out of the book of life, but will confess his name before my Father, and before his angels."—Rev. 3: 5. "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father, in His throne."—Rev. 3: 21. Now, think of the converse of the language just read. It would read thus: "He that does not overcome, shall not be clothed in white raiment, and his name shall be blotted out of the book of life, and I will not confess his name before my Father, and before his angels, and he shall not sit down with me in my throne, as I have sat down in my Father's throne." But Universalism teaches that all shall be clothed in white raiment, and not have their names blotted out of the book of life, but be confessed before the Father and his angels, and sit down with Jesus in his throne, as he has sat down in his Father's throne, whether they overcome in this life or not.

"The Lord says, "He that believeth not the Son, shall not see life; but the wrath of God abideth on him."—John 3: 36. This passage being true, my first position is sustained beyond the possibility of a reasonable doubt. By refusing to believe the Son of God, it is here positively asserted, that "he shall not see life; but the wrath of God abideth on him."

I shall now call your attention to the epistle to the Hebs.: "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2: 2, 3. I quote this passage simply to show you that the Lord will certainly execute his punishment, whatever it may be, and that there is no escape for him who shall die in disobedience.

Speaking of the Israelites and their falling in the wilderness, the Lord says, "I swear in my wrath, they shall not enter into my rest."—Heb. 3: 11. The gentleman is much in the habit of speaking of the oath of God to Abraham, and I hope he will give due attention to this oath. And what was it called forth this dreadful oath? This is explained in the verse preceding the one just quoted. The Lord says, "Wherefore, I was grieved with that generation, and said, they do always err in their heart; and they have not known my ways; so I swear in my wrath, they shall not enter into my rest." The apostle then exhorts the brethren to take heed, lest there be in any of you an evil heart of unbelief, in departing from the living God." "For," says he, "we are made partakers with Christ, if we hold the beginning of our confidence stedfast unto the end." He continues in another verse: "So we see that they could not enter in because of unbelief. Let us, therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." From this it is clear, that we must give heed to our conduct, or fail to enter into the rest remaining for the people of God. If any man comes short of entering into that rest, can he be saved? Yet the gentleman will contend that all will enter in, whether they "fear" or not.

Still further on this point, let me read: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves, the Son of God afresh, and put him to an open

shame."—Heb. 6: 4, 6. On this very clear and explicit statement of the holy apostle, he proceeds to comment as follows: "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, and receiveth blessings from God: but that which beareth thorns and briars is rejected; whose end is to be burned."—Heb. 6: 7, 8. This passage needs but little comment. It shows that a man may get into such a condition, that it will be impossible to renew him unto repentance, and be as the thorns and briars, whose end is to be burned. It will certainly take strong argument to show that a man will be saved, whom it is "impossible to renew again unto repentance," and "whose end is to be burned." You can not find the end of a man, short of his last state, and if that is to be burned, how can he be saved?

But I must quote the Apostle still further, especially as our Universalian friends think he was a Universalist. He says, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and firey indignation which shall devour the adversaries." Heb. 10: 36, 27. The Apostle here again gives us his own comment. He says, "He that despised Moses' law died without mercy under two or three witnesses: of how much sorcer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto me, I will recompence saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." From this passage you will see, that a man may get into such a condition, by wilful sin, after he comes to the knowledge of the truth, that there remains no more sacrifice for his sins.—Unless then he can be saved without the sacrifice of Christ, he cannot be saved. Not only so, but he is to be punished with a sorcer punishment than death without mercy. This cannot be found in this life. Death without mercy is the sorest punishment any man can suffer in this life. Yet the punishment of which the Apostle speaks is sorcer than death without mercy.

In the 38th verse of the same chapter, he says, "Now the

just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." Can a man be saved in whom God will have no pleasure? But he continues: "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there may be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right. For ye know how that afterward when he would have inherited the blessing, he was rejected: for he found no place for repentance, though he sought it carefully with tears." Heb. 12: 14-17. From this passage we learn that a man may get into such a condition as to be denied the privilege of seeing the Lord, and fail of the grace of God, and find no place for repentance, though he should seek it with tears. Can such an one possibly be saved?

Jude gives us the following graphic description of certa in characters: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withers, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Jude 12, 13. Who ever knew a tree twice dead, and plucked up by the roots, that ever lived again?—How can a man be happy for whom the blackness of darkness is reserved forever?

But let us hear the divine spirit of prophecy, at the close of the holy book. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19. Now is it possible for any man to be saved, after the plagues spoken of in this book are added to him, and his part is taken out of the book of life, and the things written therein, and out of the holy city? Surely not.

Now I ask, in the name of all reason, and in view of the candor and faithfulness, as well as the inflexibility of the Almighty, *is it possible for any man to be saved*, who has refus-

ed to "lay up treasures in heaven"—refused to "seek those things which are above, where Christ sitteth on the right hand of God"—would not "follow peace and holiness, without which no man shall see the Lord"—utterly failed to "lay up a good foundation against the time to come, that he may lay hold on eternal life"—positively refused to "fear lest a promise being left us of entering into his rest, any of you should seem to come short of it"—who would not "strive to overcome, as Jesus overcame, and thus sit down with his Father in his throne"—the man whom it "is impossible to renew again unto repentance," and who has "failed of the grace of God"—"whose end is destruction"—for whom "there is no more sacrifice for sin"—a man in whom "God will have no pleasure"—a "raging wave of the sea, foaming out his own shame"—a "tree twice dead, and plucked up by the roots, for whom is reserved the blackness of darkness forever"—for whom nothing remains but "a certain fearful looking for of judgment, and firey indignation which shall devour the adversaries"—whose part is taken out of the book of life, and out of the holy city, and the things written in the book"—who shall suffer a "sorer punishment than death without mercy," for whom there is "no repentance" though sought with tears, and who shall stand without and knock at the door, after the master shall have risen up and shut it to, and cry, "Lord, Lord, open unto us," and to whom the Lord will say, "Depart ye workers of iniquity, I never knew you," and who shall be "thrust out into outer darkness,"—I say, is it possible such an one ever can be saved? If so, then human speech is incapable of expressing any thing but salvation, for such language is just as far from salvation as it can be. Truly is it "a fearful thing to fall into the hands of the living God!"

I hope my friend will give us his best solution of these matters, that I may have a fair opportunity to refute his best arguments.

[*Time expired.*]

MR. MANFORD'S FIRST REPLY.

RESPECTED HEARERS:

I certainly agree with Mr. Franklin, that if his proposition be true all should know it. There should not be the least room left whereon to found a doubt. But so far is this from being the case, that thousands and tens of thousands of candid and prayerful readers of the Bible, do not believe that it teaches any such doctrine. Many orthodox Divines have admitted that the doctrine of after death punishment was not revealed for nearly 4000 years! The different notions that are entertained with regard to the dogma of ceaseless torture, would lead us to doubt in this matter. One eminent Divine tells that the place of this punishment is in one of the comets; another that it is in the bowels of the earth; another that it is in the sun; and some cry out one thing and some another! The different opinions held with reference to the mode of this torture, form a conglomerated and heterogeneous mass of contradictions and absurdities. The very passages which my friend thinks so plainly teaches his doctrine, are not so understood by the best orthodox commentators that have ever written!!

Mr. Franklin says that we have not come here to teach the author of the Bible, on what is "befiting his character." He wishes, you will observe, to avoid saying that the doctrine of remediless and ceaseless torture is consistent with the character of a God of infinite compassion and undying love. Aye, he knows that it is not. He knows that to affirm it, would shock the feelings and common sense of all his hearers. What! is it "befiting the character" of a God, whose "tender mercies are over all his works," to torture his own offspring throughout the never ending ages of eternity? No, my friend will not say this. But nevertheless he seems determined, by a perverted use of the scriptures, to support his horrid theory, even though the character of God should suffer by it!!

His first proof-text is Matt. 7: 13, 14, and its parallel,

Luke 13: 23-29. I am astonished that he should suppose this passage relates to the eternal world. One remark of our Savior proves that Mr. F. misunderstands the passage.— “There shall be weeping and gnashing of teeth, when ye (the wicked Jews he was addressing) shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye *yourselves thrust out.*” The Jews our Lord was addressing either were or would be in the kingdom, and would be thrust out of it, and consequently if this kingdom is in the future state; if it is in heaven, those Jews would go to heaven, remain there awhile and then be cast out! We are charged with believing that men go to heaven in their sins, which we deny; but if Mr. F.’s views of this passage are correct, he must admit that the ungodly Jews, the persecutors and murderers of the Son of God, were to enter that world of purity and bliss, and after remaining there awhile were to be cast out! I defy him to avoid this conclusion if the kingdom spoken of there is heaven. It must be evident to every bible reader, that the kingdom here spoken of was established on the earth. Jesus tells where this is in plain terms. “The kingdom of God cometh not with observation. Neither shall he say, Lo, here! or Lo, there! for, behold the kingdom of God is *within you,*” or more properly rendered, *is about you.* But I need not multiply passages on this subject, for every one who has looked into the Bible, well knows, that the kingdom of heaven was established in the earth. The New Testament is full of proof of this fact. The Jews were once in the kingdom, hence they were called the chosen, the elect, the saved, a holy people, the servants of God, a kingdom of priests, the house of God; but they fell from their high estate, became corrupt, and were cast out of this kingdom. Jesus when he was on earth told them that “the kingdom should be taken from them and given to the Gentiles” and this was done in a few years after. They were to be cast out into outer darkness. Observe, the outer darkness was in the same world the kingdom was, and consequently that was on earth too.— The Jews were children of light, but they were to be children of darkness. Darkness is here put as a metaphor for ignorance and unbelief, and has not respect to a place of sin and misery in the future world. Who hath delivered

us from the powet of darkness." Col. 1: 13. "Bring them that set in darkness out of the prison house." Isa. 42: 7. "The people that sat in darkness have seen a great light; they that dwell in the land of the shadow of death, on them hath the light shined." Isa. 9: 2. "I will make darkness light before them." Isa. 43: 16. Besides it is said, "He sitteth an end to darkness." Job 28: 3. And yet Mr. F. thinks it will never end! The Jews ever since they were thrust out of the kingdom have been in darness—in sin and unbelief. The door of the kingdom has been shut against them. As Paul says, "God has concluded them all in unbelief." Rom. 11: 32. It is the decree of the Almighty that they shall remain in unbelief "until the fulness of the Gentiles be come in." Verse 25.

What is the strait gate? From the preceding verse we learn: "Therefore, all things whatever ye would that men do to you, do ye even to them; for this is the law and the prophets." Says Dr. Clark, "the words in the original are very emphatic: enter in (to the kingdom of God,) through THIS strait gate, i. e. of doing to every one as you would he should do to you; for this seems to be the surait gate which our Lord alludes to." This is the way to the kingdom and to life. "Whoso findeth me, findeth life,"—Prov. 8: 35. "In the way of righteousness is life."—12: 28. It is true that but few enter this strait gate into "the kingdom of God, righteousness, joy and peace in the Holy Ghost," and enjoy its life and glory; and if the passage refers to the future state, but few will be saved, and many be damned; heaven will be nearly empty, while hell will be crowded; Christ will receive but a small portion of mankind, while the devil will get nearly all. This follows, if the passage relates to the eternal world—if the kingdom is heaven, and the outer darkness is hell. Mr. Franklin, will you tell us if you believe the few will be saved in eternity, and the many be damned endlessly?

With regard to Matt. 6: 19, I believe we should lay up treasure in heaven, and I have not, as he says, "come here to prove that all will have the treasure spoken of there, whether they lay them up or not. He had better keep on the side of truth. Mr. F. must have a keen eye, to find the doctrine of endless damnation in 1 Tim. 6: 17, 19. Paul

told Timothy to charge his hearers "to lay up in store for themselves, a good foundation against the time to come, that they may lay hold on eternal life." I do not see how this can be made to refer to the eternal world. Can we not lay in store blessings for time to come, and enjoy them in this world? But says my friend, "the eternal life cannot be any thing enjoyed in this world, for the persons concerning whom the directions were given, were christians, and consequently were then in the enjoyment of all the life and blessings that the gospel affords, in this world." Not quite so fast. I supposed Timothy, like modern preachers, now and then preached to sinners, those who had not laid in store for time to come, those who were not enjoying all the life and blessings of the gospel. No doubt the life spoken of in the passage, is the life of faith in the Son of God. Jesus says, "He that believeth on me, hath everlasting life." It is "strange," my friend should falsely charge me with contending "that all will have the good foundation and eternal life" spoken of there, "whether they do what is here enjoined or not." I again express a hope that hereafter, he will have a little more regard for truth. Paul, in Col. 3: 1, tells his brethren to seek the things above, meaning the christian graces; and I would say the same to saint and sinner. Who is in possession of all the riches of Christ? The most spiritual should continue to seek for the treasures of heaven, should "grow in grace," should work out their salvation, for when they discontinue working, they cease to enjoy the salvation. But, says Mr. F. the apostle and his brethren in Christ, were in the enjoyment of all the blessings pertaining to the christian in this life! That is a new item in religion. Why then did Peter require his brethren to grow in grace and in the knowledge of our Lord and Savior Jesus Christ."—2 Peter 3: 18. It is said that Christ, "was full of grace and truth," but I apprehend that the best of us have but a small portion of that grace and truth.

I shall pass Rom. 2: 7, with this question, and will thank him to answer it: Can immortality beyond the grave be obtained by seeking it?

I believe that he only, who "overcometh" will "be clothed in a white raiment," and have his name "in the book of life," and be permitted to set on the "throne," and Universalism

does not teach to the contrary. Do you know, Mr. F., that it is said in this book, "Thou shall not bear false witness against thy neighbor."

The passage from John 3: 36, is the only passage my friend has introduced, that conveys the idea of time in connection with punishment; but a simple reading of the whole verse, will be sufficient.

"He that believeth on the Son *hath* (*not will have*) everlasting life. And he that believeth not the Son shall not see life; but the wrath of God *abideth* (*not will abide*) on him." Mr. Franklin thinks because "the wrath of God abideth" on some in this world that it will endlessly abide on them! But what saith the word of God? "For I am merciful, saith the Lord, and will not keep anger forever."—Jeremiah iii. 12.—"For I will not contend forever, neither will I always be wroth; for the spirit should fail before me, and the souls which I have made."—Isaiah 57: 16. "He will not always chide, neither will he keep his anger forever."—Psalms ciii. 9. "For his anger endureth but for a moment."—Psalms xxx. 5. On the other hand we read that "His mercy endureth forever."—Psalms cxi. 1. Forty-two times is this expressly asserted in the sacred volume.

Heb. ii. 2, 3. Why my friend should adduce this passage I cannot conceive. It teaches that, under the Old Dispensation, "every transgression and disobedience *had received* a just recompence of reward." And says the apostle, "how shall *we* escape if we neglect so great salvation!" Escape what? Why, receiving "a just recompence of reward for every transgression and disobedience." And this recompence will be *according to our deeds*.

Heb. iii. 11. This passage is easily understood. The land of Palestine is used as an emblem for the kingdom of God. As some of the Israelites were not permitted to enter into their land of rest on account of their disobedience and unbelief; so, for the same reason, some will never enter into the gospel kingdom. But "we," says Paul, "which have believed do (*not will*) enter into rest."

Heb. vi. 4: 8. On this passage I will quote Dr. Clarke.—"*Is nigh to cursing:* it is acknowledged, almost on all hands, that this epistle was written *before* the destruction of Jerusalem by the Romans. This verse is, in my opinion, a proof

of it ; and here I suppose the apostle refers to the *approaching destruction*, and perhaps he has this all along in his view, but speaks of it covertly, that he might not give offence.” Dr. Clarke then goes on to say that “there is a *good sense* in which all these things may be applied to the Jews at large;” and after making this application, and showing in what manner all the apostle says was true of them, he closes by saying that this nation “was *nigh unto cursing*—about to be cast off from the divine protection, and their city and temple were shortly to be burned up by the Roman armies. Thus the apostle, under the case of *individuals*, points out the destruction that was to come upon this people *in general*, and which actually took place about seven years after the writing of this epistle. And this appears to be the very subject which the apostle has in view in the parallel solemn pasages, chap. x. 26–13; and viewed in this light, much of their obscurity and difficulty vanishes away.”—*Com. in co.* My friend says that we “cannot find the end of man short of his last state!” Astounding discovery !! And he adds, “if the last state of man is to be burned, how can he be saved?” Solomon says that “the house of mourning is the *end of all men*.”

According to Mr. Franklin, *mourning* is the last *state* of all men, and they cannot hope to be saved from it ! Solomon simply means that the house of mourning, or death, is the end of all men on earth. So the apostle only means that death by *burning* is to end the career on earth of some of whom he was writing. To what sickly sophisms will not men resort to bolster up a weak cause?

Heb. x. 24–31. On this passage I will quote the comments of Lightfoot and Hammond.

LIGHTFOOT.—‘Now, what is meant by *cutting off*? If you ask some, they will put a sense of their own upon one phrase, and tell you it means a cutting off from the congregation and public assemblies, by excommunication. But ask the Jews, to and among whom the thing was spoken, what it means in their common speech and acceptation, and they will tell you, *cutting off* means *death by the hands of heaven*, death or destruction by the hand of God ; interpreting the matter to this purpose, that if a person sinned wilfully and presumptuously, there was no sin-offering allowed in that case ; but the party, so offending, fell immediately under liableness to di-

vine vengeance, to be destroyed, or cut off, by the hand of heaven.

"And this interpretation of the phrase of *cutting off*, the apostle doth justify in that passage, (Heb. x. 26,) "If ~~we~~ sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment," etc.—*Sermon on 1 John v. 16.*

It will be noticed that this is not a regular commentary on the text, but it is an incidental remark, occurring in the illustration of another passage. Yet, it is not less valuable on that account; for the writer distinctly asserts, that this text ought to be interpreted according to the principles he had laid down.

HAMMOND.—“*The day approaching*, v. 25, the notion of the day of Christ, and day and coming of Christ, and kingdom of God, and many the like, signifying the destruction of the Jews, hath been often mentioned. The other phrases have been gathered together from their dispersions through this book. Note on Matt. 3: 2, 24: 3, &c. Now for this phrase, day, or day of Christ, although somewhat hath been said on Rom. 13: 12, yet now more fully it must be explained. The force of the phrase may appear, Zech. 14: 1: ‘Behold the day of the Lord cometh, and I will gather all nations against Jerusalem to battle, and the city shall be taken,’ &c. And so in many places in the Old Testament: and accordingly in the New, Luke 17: 24, the Son of Man in his day, that is when he comes to destroy Jerusalem; and so, Matt. 24: 36, of that day and hour, that is, the punctual time of this destruction, (not of the day of the last judgment, but of somewhat that was to come in that age, ver. 34,) knows no man. So, Luke 17: 30, the day wherein the Son of Man shall be revealed; and verse 21, in that day, and 19: 49, the days shall come in which thy enemies shall cast a trench. So, Acts 2: 20, the great and conspicuous day of the Lord, from which none of the Jews should escape, but only the believers. In which place, as it is cited out of Joel, it is observable that there is the first mention of the last days. ver. 17, (which as the Jews render the days of the Messias, so Peter interprets the time after the resurrection of Christ, in which the spirit was poured out,) then of this great day, verse 29, which is, as it were, the last of the last, forty years

after his resurrection, in which Judea was to be laid waste.— So 1 Cor. 1: 8, the day of the Lord Jesus, agreeable to the revelation of the Lord Jesus, v. 12; both of them denoting this time of judgment on unbelievers, and deliverance of the faithful. See also chap. 3: 13. So Thess. 5, as times and seasons, v. 1, refer to this matter, (as the time is come, Esr. 2: 7,) so, the day of the Lord cometh as a thief, v. 2, (the same that is said of it, 2. Peter, 3: 10,) belongs to this matter also. So, 2 Thess. 2: 10, in that day. So here, the day approaching, as Luke 2: 8, the season approaching, or as Joel 2: 1, the day of the Lord is come, it is nigh at hand. So the day dawning, 2 Pet. 1: 19, is that day of judgment to the Jews, deliverance to the believers among them.” Cappe and Whitby agree with this interpretation.

I have quoted these lengthy notes for the information of the hearer, not to meet any argument which my friend has brought from the passage under consideration, for the duration of punishment.

“To whom is reserved the blackness of darkness forever.” Mr. Franklin asks how a man can be happy for whom is reserved the blackness of darkness forever? I shall answer this question by asking another. If it is true that Jonah was in the whale’s belly forever, how did he get to Nineveh afterwards?

I did indeed look for a better effort from my friend. But he has scarcely brought forward a single passage, which speaks of the duration of punishment, which is the matter in dispute. And I now say to him that I shall pay but little attention to those passages which are not to the point.

Mr. Franklin has divided his proposition into three parts; this is absolute nonsense! He is to prove, if he can, that a part—the much greater part! !—of God’s own offspring will suffer the pangs of unceasing torture; and he need not attempt to escape this issue by subtle (?) divisions of his proposition?

I shall occupy the rest of my time in making some objections to the doctrine of endless torment:

1. It makes God the Author of an infinite evil. Misery is evil. The idea of misery infinite in duration, pre-supposes the idea of infinite evil. No finite being can be the cause of infinite evil. God is the only infinite being in the universe. If, therefore, infinite evil does exist, its existence

must be referred to God. But to suppose God the Author of an infinite evil, is to suppose that he is infinitely evil himself.

2. It impeaches some of the most glorious attributes of the Deity. If it be said that this evil is something which God did not foresee, wish, will, desire, appoint, intend, or purpose, then his wisdom, fore-knowledge and omniscience are expressly denied. If it be said that he foresaw this evil, but could not prevent it, this impeaches his power, goodness, justice, mercy and benevolence; because, to all whom he created, knowing that their existence would be an endless curse, he is neither good, just, merciful, nor benevolent. If it be said that this evil is something which he actually did will, wish, desire, purpose and appoint; this not only impeaches his goodness, justice, mercy and benevolence, but it makes him as malignant as malignity itself—as perfect a monster of cruelty, and as much worse than a Caligula or a Nero, or even the fabled god of hell, as he possesses more power than they to do mischief—to inflict pain and misery.

3. It can result in no good to any being or beings in the universe; and is, therefore, not only useless, but infinitely worse than useless!!

4. It teaches that the divine justice is of such a nature that it can never be satisfied. For what is endlessly doing, will, of course, never be done.

5. It does violence to the reasoning powers of man, and is abhorrent to the better feelings of his nature.

6. If my friend's views of his first proof-text be correct, not more than one in a thousand will be saved! The population of heaven will be to the population of hell as the smallest village to the largest city. Consequently, nine hundred and ninety-nine out of every thousand of God's own offspring will have *just* cause to curse him for their existence throughout all eternity! "His tender mercies are over all his works!"

7. The doctrine of endless torture makes it an utter impossibility for us to love its Author. We cannot love that which is unlovely; it is a moral impossibility.

8. It represents God as acting contrary to his own law; which is to "overcome evil with good." Indeed, the infliction of endless misery would be an infinite and practical violation of the precept, "overcome evil with good." If it would not, I should like to inquire what would be an infinite and practical violation of this precept?

9. The doctrine of endless torture contradicts the Scriptures. “*I will not contend forever*, neither will I *always* be *wroth*; for the *spirit* should *fail* before me, and the *souls* which I have made.” “*He retaineth not* his anger forever, because he delighteth in mercy.”

I have now made a few objections to this horrid dogma contained in Mr. Franklin’s proposition. Many more will be given.

I now urge my friend to come up to this work manfully.—Let him not undertake to divide and sub-divide his question, for this will do no good. He must prove that God *will* “retain his anger forever”—that he *will* “contend forever”—that his “anger is not only for a moment,” but that it is endless in duration—that *he will ‘always be wroth’*—that *he will ‘always chide’*—that he does not “delight in mercy,” but in cruelty—that he does not “overcome evil with good”—that he does not “love his enemies”—and finally, that he is *not* “kind to the evil and unthankful.” [Time expired.]

MR. FRANKLIN’S SECOND SPEECH.

GENTLEMEN MODERATORS:

My friend, Mr. Mansford, seems much out of humor this morning. He certainly did not sleep soundly last night, or he could at least *seem* to be in a little better humor with his miserable contradictory system, if I may be allowed to call it a system. But he is not only provoked with the native crookedness of his theory, but, to add aggravation to aggravation, I have divided and subdivided my proposition, and argued it so differently from what he expected, that he became perplexed before he got through near all my argument, and resorted to several learned doctors to help him out; but, failing in that way, he flew off in a tangent, and threatened

not to pay much attention to my arguments, unless *he thinks* they are to the point. Had I paid no attention to his arguments, when I was respondent, except such as I thought to the point, I should have noticed very few of them; but I thought it was my duty to follow him closely, and show that his arguments were not to the point. He wishes me to argue the duration of punishment; and why? because he can do better on that part of the question? No, verily; but he wishes to save his contradictory system from being riddled from end to end, as he sees it is bound to be, if he cannot decoy me off from the real substance of the question. But he cannot endure the idea of dividing the question into three parts, for it makes "*nonsense*." It was no nonsense for him, in the speech you have just heard, to divide a few of the old tattered remnants of his doctrine, which have been scattered to the four winds fifty times within the last few years, into *nine objections*. No, indeed, that was all good sense—profound reason, argument, and logic! But, if the gentleman is right anxious to get to the duration of punishment, he can grant, in his next speech, that I have clearly proved that those who die in sin will never be saved, and that they will be punished after death, and I will proceed at once to show that the punishment will be endless. If he will not do this, he will have to wait a short time and he shall have a full satisfaction on that point.

My friend argues with me, that if the doctrine of endless punishment is true, all ought to know it. Will he tell us, in his next, why all ought to know it? If he will I will accommodate him as much when I can. But he cannot believe it is, for thousands and tens of thousands do not know it. If this is an argument, it will come to my hand exactly; for none but a mere handful of the human race believe in Universalism, or ever have, and therefore it cannot be true. He must look out what kind of weapons he uses, or he will disprove his own doctrine.

I could but feel for the gentleman when he approached my first proof-text, Matt. 7: 15, and its parallel in Luke. He tried two stratagems, but without success. His first was that if the entrance spoken of in this passage was into heaven, that the wicked enter heaven. But this is merely a figment of his own brain, for neither of the passages, nor anything

said upon them by me, intimates that the wicked enter that kingdom. If the entrance is not into heaven, what is it into? Why, the kingdom on earth, my friend allows. Well, who does he say enter into it? Why, in his speech, which you have just heard, he says the persecutors and murderers of Jesus. These, with him, constitute the body of Christ—the temple of the Holy Spirit! And what did he make out the gate to be, by which they entered? Why “doing unto all men as we would have them do unto us.” These persecutors and murderers of Jesus, then, by doing unto all men as they would have them do unto them, entered into the kingdom, and then for doing unto all men as they would have them do unto them, in persecuting and putting to death Jesus and the saints of God, they were cast out into outer darkness! And behold, and hear it, all ye ignorant opposers of Universalism, that this “outer darkness,” into which they were cast, is merely ignorance, which they were in before! Not only so, but the *gate*, is to “do unto all men as we would have them do unto us” in this life, and the Master is to rise up and shut to the door, or the privilege of doing unto all men as we would have them do unto us. Has he shut to this *gate* yet? What glorious consistency!

This kingdom being on earth is, of course, the church, and as all other churches are wrong, it must be the Universalian church, and we must all strive to enter in, for when once the Master of the house, or the Universalian church, is risen up and has shut to the door, and we stand without, crying, Lord, Lord, open unto us, he will cease to “love:” his “tender mercies” will cease to endure, and he will thrust us out; for Mr. M. will have it that “standing at the door, and saying, Lord, Lord, open unto us,” means that *we were in*, and that striving to enter in and *shall not be able* means that we are *already in*, and we shall be cast into outer darkness or ignorance as we are already! Well, if my friend can prove that standing *without* means *within*, I suppose he can prove that all the wicked will go to heaven; for it will have to be done by some such process, if it is ever proved at all. But there has never been any kingdom on this earth of which the master has risen up and shut the door, and persons standing without and pleading for admittance, were commanded to depart without being able to enter in. As I showed before, the language of the

master now is, "whosoever will, let him come." "Come unto me all ye that are weary and heavy laden, and I will give you rest." But there is a time coming when the door of the kingdom of God is to be shut, and persons are to fail of an admittance and be thrust away into outer darkness. Mr. M. was exceedingly unfortunate when he quoted the words, "the kingdom of God is IN YOU," to prove that the Jews were IN THE KINGDOM. But I must not add anything more to his mortification on this passage.

Relative to laying up treasures in heaven, the gentleman says, "I believe we should lay up treasure in heaven, and I have not, as he says, come here to prove that all will have the treasure spoken of whether they lay it up or not. He had better keep on the side of truth." My Universalian friends, did you notice that? Your preacher and editor has renounced his doctrine, and does not believe that all will have treasure in heaven, whether they lay it up or not!!! Yes, and he cautions me to stick to the truth, when I say he believes so. Well, he now stands right on this point, and with me joins in exhorting you to lay up treasure in heaven, for he does not believe you will have treasure in heaven whether you lay it up or not. He is turning orthodox pretty fast!

The gentleman's subterfuge on 1 Tim. 6 : 17, 19, will not answer. He tries to make the good foundation against the time to come, and the eternal life, all in this world. In order to do this, he allows that Timothy sometimes preached to sinners. I suppose he did, but Paul did not write to him to show him how to preach to the world at large, but to show him "how to behave himself in the house of God," and in doing this, he told him to "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly, all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Now those persons could not be induced to do these things without faith, and consequently they need all the spiritual blessings and life of believers; and as such must be charged to do these good works, not to obtain these spiritual blessings which they already had, but to "lay up in store a good foundation against

the time to come, that they may lay hold on eternal life."—The doctrine of this passage is a stranger to my friend's whole theory, and one which he refuses to entertain at that. But the gentleman says, "it is strange my friend should falsely charge me with contending that all will have the good foundation and eternal life, spokeit of there, whether they do what is here enjoined or not. I again express a hope that hereafter he will have a little more regard for truth." He does not believe, then, that all will have "a good foundation against the time to come, and eternal life," whether they do what is here enjoined or not!! No, and I do not have a proper regard to truth if I say so. Well, then, I take back what I said, and now state, in justice to Mr. Manford, that he does not believe that all will have a good foundation against the time to come, and eternal life, whether they do what is here commanded or not; but he believes, with me, that none but those who do good, are rich in good works, ready to distribute and willing to communicate, will have a good foundation against the time to come, and lay hold on eternal life. I will have a regard to truth, and make corrections when I fall into mistakes. He has then renounced his doctrine, and holds the exclusive doctrine, that no one can have eternal life who does not these good works.

The "things above, where Christ sitteth on the right hand of God," my friend allows, are the Christian graces! Then the Christian graces are not on earth, or in the church, but "above where Christ sitteth on the right hand of God!" No such an evasion as this will answer the purpose. The expression is definite. The disciples to whom the apostle spoke already had the Christian graces and the present salvation, and are commanded to "seek those things which are above, where Christ sitteth on the right hand of God." My friend is in the habit of promising all men the things above, where Christ sits, whether they seek them or not.

Mr. M. passes the words, "to them who by patient continuance in well doing, seek for glory, and honor, and immortality; eternal life," Rom. 2: 7, by asking me the question, "can immortality beyond the grave be had by seeking?"—He must remember that the language of this passage of scripture is not mine, but Paul's; and that he cannot confound Paul, or God, who spoke through him, by asking questions,

and that he had better rely upon his promise, and seek for "glory and honor and immortality" in order to "eternal life," than to doubt that God will give it to them who seek. I answer then, that this immortality can be had by seeking for it, and that this glory, honor, immortality and eternal life, will never be enjoyed by any accountable being who neglects to seek for it. Will he answer the following? Can any person by seeking for it obtain this glory, honor, immortality and eternal life, *in this world?*

Mr. M. says, "he believes that he only who 'overcometh' will 'be clothed in white raiment,' and have his name 'in the book of life,' and be permitted to sit on the 'throne,' and Universalism does not teach to the contrary." He then asked if I did not know that this book forbids bearing false testimony. He did this in his anger and confusion, knowing that he could make no reply. But did you observe that he did not quote the text correctly before he said he believed it? But even in his garbled quotation he has admitted too much for his doctrine. He believes that *only those who overcome* shall be clothed in white raiment, have their names written in the book of life, and sit down with Jesus in his throne. And what of the balance? Why, they will not be clothed in white raiment, will not have their names in the book of life, and will not sit down with Jesus in his throne. This is a splendid defence of his doctrine truly?

He admits the object I had in view in quoting the passage from the 2d of Heb. viz: that there is no escape for the transgressor. But on the argument on the 3d and 4th chapters of Heb. he attempted no reply except a very dull and stupid quibble. Having shown to his brethren, how the Israelites failed to enter into the earthly Canaan, the Apostle said, "let us therefore fear lest a promise being left us of entering into his rest any of you should seem to come short of it." Had my friend been there he would have said, you need not *fear*, for we shall all enter into that rest whether we *fear or not*.

When the gentleman came to those whom it was "impossible to renew again unto repentance," Heb. 6, he despaired of accomplishing an *impossibility*, and proceeded to make some garbled quotations from Dr. Clark, which had about as much to do with our question as the man in the moon; and when he came to those for whom there is no more sacrifice for sin,

and for whom nothing remaineth but a fearful looking for of judgment and fiery indignation—a sorer punishment than *death without mercy*, he filled up his time in reading, as usual, when he can make no reply. But what else could he do?—You need not think hard of him. Can he prove that a man can be brought to repentance and saved, when God says it is “impossible to renew him unto repentance.” When God says, that for certain characters, there “remains nothing but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries,” do you expect him to prove that a glorious heaven remains for them? When the Lord says of certain characters, “there remains no more sacrifice for sin,” do you expect him to prove that there is more sacrifice for sins? When God says of certain characters, “my soul shall have *no pleasure* in them,” do you expect him to prove that God will have pleasure in them? And when the Lord speaks of certain persons failing of the grace of God, do you expect him to prove that they *will not* fail of the grace of God, or that they can fail of the grace of God and be saved?—When the Lord says of certain characters, that “their part shall be taken out of the book of life and out of the things written therein, and out of the holy city,” do you expect him to prove that their part shall not be taken out of the book of life? If you expect all this you expect what no man under heaven can do. He knows that he must make a most manifest failure, if he undertakes to do this, therefore he spends his time in reading Dr. Clark. I thought I was to debate with Mr. E. Manford, but it appears to be his notion of the matter, that he is to read Dr. Clark, and that I am to reply to the Doctor. But I do not think hard of him as he can do no better.

I must say a word on my friend’s nine objections. 1. My doctrine “makes God the author of infinite evil.” Not at all. I do not believe, as I heard Mr. Craven try to prove, in a sermon in Dayton, Ohio, that God is the author of sin. God created man, and made a law to govern him; but there was no sin yet. Man transgressed that law, and “sin is the transgression of the law;” this act was man’s act. But did not Mr. M. in his first speech admit that by neglecting or improving our talents in this world, we could alter our condition in the world to come? Well, in this he granted that a finite be-

ing could perform an act in this life, that would affect an infinite state. If then, by neglecting our talents in this life, we m be brought to some of the *lower degrees in glory*, as my friend admits, this neglect proves an evil to us in an infinite state, and may be the means of keeping us in the lower degrees of glory perpetually, and consequently be as properly called *infinite evil* as endless punishment. 2. "It impeaches some of the glorious attributes of the Deity." It is worth while for Universalists to talk of impeaching the attributes of God ! The very first article I ever noticed in the gentleman's own publication, was an article written to show that God was the author of all evil. And I heard the gentleman in this town, in the presence of several citizens, ridicule the idea that a man by respecting and obeying God, could be exonerated from the punishment due to him as a transgressor. His God, according to his own doctrine, is the author of all sin, and then he punishes the sinner as much as his sins deserve, and will not mitigate the punishment in the least, on account of any repentance, obedience or any thing in the power of man to do. Yet "his tender mercies endure forever!!" It comes with an ill grace to hear men talk of impeaching the character of God, who deny the "sorer punishment than death without mercy," of which God speaks, and positively declare that all punishment is in this life. Universalists have no fears that it will injure the character of God, to threaten a sorer punishment than death without mercy, and then quibble round it by saying he only meant a little remorse of conscience ! But if my friend wished me to expose the absurdity of such sophistry, I can do it just as well now as at any other time. You will observe then, that when he talks about punishment he universally calls it *torture* or *misery*. Well, he understands the punishment of the bible to be torture or misery then.—Where then does he find this dreadful *torture*? Where does yon drunkard, liar, thief, robber or fornicator, suffer this torture? Why he is receiving it now every day as he goes along —suffering the damnation of hell!! He laughs, sports, carouses and has "pleasure in iniquity." Well, now go to this awful creature and convince him that he is bound to remain in this condition to all eternity, and he will tell you that it is just what he wants. Well, then, if the damnation of hell can be thus endured, and the vengeance of an eternal fire is no

severer than this, why does he talk so pitifully about it? If men can be in hell and not even know it, rejoice and have pleasure, and be entirely willing to stay in it, how can he make it such a cruel thing to keep men in it? But the gentleman can change his tone at pleasure. When he talks of punishment in connection with his doctrine, he calls it "chastisement," but when he talks of it in connection with my doctrine he calls it "torture," "misery;" &c. Now if the Bible means misery, torture, &c., when he speaks of punishment, why does he not use those terms in reference to the hell of conscience? He knows it would outrage common sense. 3. Endless punishment can do no good, he allows. His hell does great good, when those in it, and all around it, do not know it, and almost the whole of them think it will be in another world!! He cannot tell what it is himself. Yet he can look into the secret counsels of Jehovah, and then turn round and scan the innumerable intelligences of the universe, and see, at a single glance, that the future punishment of the disobedient can do no good. He is determined that it shall do no good in this world, if he can help it, and consequently faces the creditor, and tells him what an awful character he must be, thus to contradict Universalism; and that no being can be any worse than God, if he shall inflict endless punishment on those who live and die in disobedience. 4. "It teaches that the divine justice is of such a nature that it cannot be satisfied." No sir; this is all a mistake. The divine justice will inflict that punishment which he has threatened, and be satisfied all the time. 5. "It does violence to the reasoning powers of man, and is abhorrent to the better part of his nature." The gentleman simply made that statement from his own impassioned determination, and not from any philosophical examinations. It simply strikes him in that way. 6. If my doctrine is true, there will be so few saved. Will his doctrine help the matter any? Not at all. I do not know that he has any saved from his hell. At least, he has as many who suffer the vengeance of his hell, as we do who suffer the vengeance of the future hell. If the number that will be lost is an argument against a hell after death, it is a stronger argument against a hell before death. 7. "It makes it impossible for us to love its author." This is merely a threat of my friend, that he will not love God, if he shall dare to pun-

ish men eternally. This does not surprise me any. 8. "It represents God as acting contrary to his law." Well, then, a hell in this world is contrary to his law. To punish a man for sin in this world, especially if a man cannot help sinning, as my friend thinks, is certainly contrary to the precept, "overcome evil with good," if future punishment would be. The contradiction is simply that my friend *contradicts himself*. 9. "The doctrine of endless torture is a contradiction of the scriptures." I shall now proceed to ascertain what doctrine it is that contradicts the scriptures.

The scripture says, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the *dead* at his appearing and kingdom." 2 Tim. 4: 1. Universalism says, Christ shall not judge the dead, and that there is no use in a judgment after death. The scripture says, that Jesus Christ commanded the apostles "to preach unto the people, and testify that it is he which was ordained of God to be the judge of the quick and dead." Acts 10: 42. Universalism says Jesus Christ is not the judge of the dead. The scripture says, "And it is appointed unto men once to die, and after this the Judgment." Heb. 9: 27. Universalism says, there is no judgment after death. The scripture says, of "a certain rich man," that he "died and was buried; and in hell he lifted up his eyes being in torments." Luke 16: 22, 23. Universalism says there is no torment after death. The scripture says, "with lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Ezek. 13: 22. Universalism says it does not strengthen the hands of the wicked to promise him life. The scripture says, "but the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burns with fire and brimstone: which is the second death." Rev. 21: 8. Universalism says all the wicked shall be saved. The scripture says, "and I saw the *dead*, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life, and the *dead* were judged out of those things which were written in the books according to their works." Rev. 20: 12. But Universalism declares that the dead shall

not be judged. The scripture says, "these shall go away into everlasting punishment: but the righteous into life eternal." Mat. 25; 46. Universalism says there is no everlasting punishment. Now you can see what doctrine it is that contradicts the scripture. More palpable contradictions than these cannot be found in human speech; and yet the gentleman talks of contradictions of scripture!

Now, if the word of God can prove, that Jesus Christ "shall judge the quick and dead"—that Christ "was ordained to be the judge of quick and dead"—that "it is appointed unto men once to die, but after this the judgment"—that a man "died and was buried; and in hell he lifted up his eyes being in torments"—that it is a doctrine of "lust and strengthens the hands of the wicked, that he should not return from his wicked way," to "promise him life"—that "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire and brimstone: which is the second death"—that "the dead small and great, shall stand before God; * * * and be judged out of those things which are written in the books, according to their works"—and that "the wicked will go away into everlasting punishment." I say, if the word of God stating them in so many words, can prove these points, I shall take it that I have proved them.

In my first speech on this proposition, I proved that it was "impossible to renew" some persons "unto repentance"—that "there is no more sacrifice for their sins"—that "nothing remains for them but a fearful looking for of judgment, and fiery indignation, which shall devour the adversaries"—that "God will have no pleasure in them"—that they failed of the grace of God, and come short of an entrance into that rest. Unless then, they can be saved without repentance, without any thing remaining for them but a fearful looking for of judgment, and fiery indignation—without God having pleasure in them, and without the grace of God, they cannot be saved. An answer to this Mr. M. has made, and never can make.

I showed that God threatens a sorer punishment than death without mercy, which I defy man to find in this world; and I have now shown that judgment will be after death—

that the dead will stand before God—that a wicked man after death, lifted up his eyes in hell, being in torments—and that the wicked will go away into everlasting punishment at the same time the righteous go into life eternal.

I now advise the gentleman, when he finds arguments to which he can make no reply, to read Dr. Clarke, and pretend that the Dr. is on his side. It is true, there are not many who will believe it, but some of his brethren perhaps will.

[*Time expired.*]

MR. MANFORD'S SECOND REPLY.

RESPECTED AUDITORS:

Mr. Franklin tells you that I am out of humor, and that I say some things in anger and confusion! This is indeed news to me! I suppose, however, that there are times when he has nothing else to say. My friends, I am not in the habit of getting out of humor, and of saying things in anger. The gentleman, I apprehend, is only jesting!

He says he has "divided and sub-divided his proposition." Yes, he has done so, sure enough; and no doubt to avoid the main question at issue—the *duration* of punishment; but I shall continue to urge upon him the necessity of coming up to this point, and shall pay but little or no attention to any thing else he may say.

I said in my last speech that if endless punishment be true, every body ought to know it. My friend thinks then, that if Universalism be true, every body ought to know it—and says, "but a mere handful of the world believe in Universalism!" How many, I ask, believe in Campbellism, or know any thing about it? But you will notice the reason why I made the statement: I seldom say any thing without I have a reason for it. If so awful a doctrine as endless

punishment be true, then the whole world ought to know it, that they might have a chance to avoid it; but the fact that but a small portion of the world know any thing about it, is pretty good evidence that it is false—for our Heavenly Father would not be likely to place his children in such imminent danger—where their eternal interests are at stake—without giving them warning of it, in a manner, too, not to be misunderstood. It is true, it would be better for the world if every body was acquainted with Universalism, and believed in it; but then there is not so much—nothing in fact—at stake, if Universalism be true, in comparison with what there is, if endless punishment be true! So you see the cases are not parallel, and my friend's endeavor to affect the argument is a complete failure. I have now told the gentleman “why all ought to know it,” if his doctrine be true; I hope he will be satisfied.

I merely gave Dr. Clarke's opinion in regard to the *gate* spoken of in Matt. 7: 13—hence Mr. Franklin ridicules the Doctor, not me. I doubt, however, very much, whether he can give a better definition of it! But let us pay some attention to our friend's proof text; I have something more to say on this subject. I said that “if the entrance spoken of in this passage was into heaven, then the wicked entered heaven!” But he ridicules this idea, and says “it is a figment of my own brain,” and says that “neither of the passages, nor any thing he has said upon them, intimates that the wicked enter that kingdom”—and asks, “if this entrance is not into heaven, what is it into?” I told him before that it was into the “kingdom on earth;” but he laughs at this idea also! Let us now look into this matter a little, for I think my friend has got into a difficulty here, and I am disposed to help him out, if I can. I thought I made this matter plain enough in my last, by showing that if the kingdom meant heaven, as my friend contends, then the wicked enter heaven. But he seems more disposed to indulge in ridicule than to meet my argument fairly. I will now read from Luke 13, his parallel proof text—commencing with the 24th verse. “Strive to enter in at the strait gate; for many I say unto you, will seek to enter in, and shall not be able.—When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock

at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not, whence ye are; then shall ye begin to say, we have eaten and drank in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, Jacob, and all the prophets, in the Kingdom of God, and *you yourselves thrust out.*" How could these workers of iniquity be thrust out of the kingdom unless they were first in it? Does the kingdom here mean heaven?

Again: "The Son of Man shall send forth his angels, and they shall gather *out of his kingdom* all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13: 41, 42. Does kingdom, here mean heaven? If so, does it not look like the wicked had got into it?

Matt. 8: 11—"And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom (Jews) shall be cast out into outer darkness—*there shall be weeping and gnashing of teeth.*" Do you think, my friends, that it is but "a figment of my own brain," when I say that if the "kingdom" means "heaven," the wicked must enter heaven?

But we have more of the same sort: Matt. 13: 47—"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of *every kind.*" Does heaven "gather of every kind?" Then it must gather some of the "wicked!"

Matt. 21: 43—"Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Was heaven taken from the Jews, and given to the Gentiles?

Matt. 22: 11—"And when the king came in to see the guests (into his kingdom), he saw there a man which had not on a wedding garment; and he saith unto him: 'Friend, how camest thou in hither, not having on a wedding garment?' And he was speechless! Then said the king to the servants; 'Bind him hand and foot, and take him away, and cast him into outer darkness—*there shall be weeping and*

gnashing of teeth.” I suppose this fellow had got into heaven without being *immersed*—he had probably gone there by land! At any rate, there he was, in heaven, and without the proper garment, if by “kingdom” we are to understand heaven, as my friend contends!

I might go on and read a number more passages of the same import; but these are enough to show you that my opponent’s proof-texts have nothing to do with heaven and the future state. And this he has got to admit, or admit that “the wicked” go to heaven; or else come up to the work and tell us how they can be “cast out,” without first getting in there! I leave this part of the subject now, till I hear what he may have to say on it.

My friend tries to make some capital out of the fact that I admitted the conditionality of certain texts which he quoted in his previous speech! He should not be too hasty in this matter. He must recollect that there is a slight difference between us in regard to the application of those texts. While he applies them to the future state, I am very well satisfied that they have no such application, but refer to things in this world. The words “treasure in heaven” are used in an accommodated sense. The Savior exhorted his disciples not to lay up treasures in this world, where moth and rust corrupt, and where thieves break through and steal; “but lay up for yourselves treasures in heaven”—that is, place your affections upon “things above, where Christ sitteth on the right hand of God.” Or, in the language of Paul to Timothy, (1 Tim. 6: 17-19) “Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good—that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” This is the treasure they were commanded to lay up in heaven; “be rich in *good works*”—kind and benevolent to others, “ready to distribute,” and thus “lay up in store for themselves a good foundation against the time to come,” that they may lay hold on eternal life. Mr. Franklin will probably tell you that this “time to come,” means the judgment day, in eternity! But if he does so, he will do it on his own responsi-

bility; the apostle had no such allusion; he simply meant that by so doing they would lay up for themselves a good foundation against *a time of necessity*—in all probability alluding to that “time of trouble” which was soon to come upon the Jewish nation,—a time, such as never was before since the world began, and never shall be again—when the “kingdom” was to be taken from the Jews and given to another nation, and all who had not “laid up treasures in heaven,” and had not on “the wedding garment”—in other words, who had not “laid up in store for themselves a *good foundation*,” were to be cast out into outer darkness! Whenever my friend carries these texts to scenes in the future state of existence, he betrays unpardonable ignorance, and does violence to the plainest passages in the Bible! I hope he will keep calm, and not allow his fears to get the better of his judgment!

It seems that I did not say enough on the passage in Rom. 2: 7, to suit my friend. I asked him to tell us whether “immortality beyond the grave can be had by seeking for it.” Did you notice his answer? He tried to evade it as much as possible, but finally said “*this* immortality can be had by seeking for it.” You see he did not answer the question. He left himself a “loop hole” to slip out at! I knew he would not answer the question; for if he had said “yes,” then it would follow that none would ever be immortal but those who seek for it; and consequently he would have to admit that the wicked would be *annihilated*, and this would also annihilate his endless punishment! And if he should answer in the negative, then the text would do him no good, for “glory, honor, and eternal life” can be enjoyed in this world. But what is “*this* immortality?” Ah, that is the question!

I will now show you, my friends, that this text is most shamefully perverted, not only by Mr. Franklin, but by others; for it is in the mouth of every babbling opposer of Universalism from Maine to Mississippi; and always quoted to prove that “glory, honor, and immortality” beyond the grave, are only to be obtained by being sought for! I tell you, my friends, and I tell Mr. Franklin, that the word “immortality” is a wrong translation, and that the apostle had no more allusion by the word *aphtarsian*, to immortality be-

yond the grave, than he had to the man in the moon, to use my friend's expression! True, this word may mean *immortality*, but it is only by implication; that is not its primitive meaning. In Eph. 6: 24, we read, "Grace be with all them that love our Lord Jesus Christ in sincerity." Here the word "sincerity" is *aphtharsia* in the original, the same word that is rendered "immortality" in Rom. 2: 7. Again; Titus 2: 7, "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity." Here also the word *sincerity* is from the same in the original. The word "uncorruptness" is from *adiaphthoria*, a branch of the same root, which is rendered by Greenfield, "uncorruptness, genuineness, pureness." The original word rendered *immortality*, would be much better represented by "sincerity," "purity," or "uncorruptness of character," meaning a certain moral qualification, to be attained in this life. The plain, simple meaning of the passage is this: "Who by patient continuance in well doing, seek for glory, honor, sincerity, or purity of character, shall enjoy eternal life."

My friend asks me in turn, "Can any person by seeking for it, obtain this glory, honor, immortality and eternal life, *in this world!* " I tell him, most emphatically, yes! They are to be sought for, and obtained here, and here only. What is "eternal life?" The knowledge of God and of his Son Jesus Christ; the *hope* and *life* of the gospel, the boon of the christian while he sojourns on earth. I hope we shall hear no more about seeking for immortality! This is something, my friends, that is not to be obtained by seeking for it; it depends upon a higher source.

I cannot consent, my hearers, to follow my opponent in all his quibbles upon points that are so foreign to the question at issue as most of his last speech is. He seems to forget that he has the affirmative of the question, and that it is his duty to prove, if he can, the doctrine of endless punishment. Why does he not come up to the point at once, and not continue to shy off, and beat round, spending his time talking about irrelevant subjects. I know that the Revelator says that "He that overcometh the same shall be clothed in white raiment," and his name shall remain in "the book of life," and I believe what he says. But I cannot stop here and go

into an argument with my friend about what is meant by "the book of life," or the "white raiment," or where this all was to take place! Such questions might be interesting enough on other occasions, but they are entirely out of place here. The same may be said of other passages he has quoted. I believe all that these passages say; but until he shows how, or in what way they teach endless punishment, I shall pay but little or no attention to them. I call on him again to come up to the work, and let us hear some of his "strong reasons," if he has got any!

But perhaps I should not insist here; it is very difficult to "accomplish an impossibility," or to prove a proposition without evidence! I hope, my friends, that you will not expect too much of my opponent in his present position; he is probably doing the best he can. He has a hard task to perform, and you must not be surprised if he should fail. When the Bible says "God will have all men to be saved, and come to a knowledge of the truth," do you expect my friend to prove that God will *not* have all men to be saved? And when it is declared that "the Lord will not cast off forever," do you suppose he can prove that the Lord *will* cast off forever! When the Lord says, "I will not contend forever, nor be always wroth," you must not expect my friend to prove that the Lord *will* contend forever and always be wroth. This would be expecting too much! Paul says, "Death, the last enemy, shall be destroyed." You must not expect him therefore to prove the doctrine of an *endless death*—a death that shall never be destroyed! When the Psalmist says that "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him"—it should not be expected of my friend to prove that a part will remember and turn into hell, and suffer there endlessly! The Almighty declares that in the seed of Abraham, which is Christ, all the "nations, families, and kindreds of the earth shall be blessed," you must not expect, therefore, that my friend is going to show that a part of mankind will be eternally cursed with an endless punishment! The apostle declares that "God is love," and the Psalmist, that "he is good unto all, and his tender mercies are over all his works,"—consequently you expect too much, if you think that my friend, Mr. Franklin,

in view of these plain and positive declarations, is going to prove to you that God is *hated*, and that he is *not* good unto all, but that he will inflict an endless curse upon a part of his children! No, no, my friends; if you expect all this, you expect what no man under heavens can do! "He knows that he must make a most manifest failure, if he undertakes to do this," and therefore he spends his time in playing around the question, and talking about matters that have but little or no bearing on the point at issue. Well, well, you see how it is; we must not expect too much of our friend: "I do not think hard of him, as he can do no better."

He does but little better when he comes to notice my objections to his doctrine. My first objection is that "it makes God the author of infinite evil." But he says, "Not at all!" and then tries to place me in as bad a fix as he is himself, because I believe that improving or neglecting our talents in this world, will have some effect on our characters and mental capacities in the future world! What has this to do with endless punishment? It is very rational to suppose that there will be difference of character in the future state, and degrees in happiness, according to the improvements and moral attainments acquired in this life; but all will be happy according to their capacity for enjoying; all will be in heaven, and still progressing, higher and higher, in the scale of moral excellence. There is no evil in this—much less an infinite evil! But how is it on the other hand? My friend's doctrine consigns a part of mankind to absolute misery! They are to be shut up in hell, there to suffer the most excruciating torture which almighty vengeance can inflict or infinite malignity can devise! Is not this an evil? And when we are told that their suffering is to be perpetual—no hope, no escape, no mitigation, no repentance, no mercy, no chance for improvement, no redemption—their condition fixed, irrevocably, unalterably, and endlessly fixed—may we not call it an infinite evil? Now, who is the cause of this evil? It will not answer to say that man is the author of sin, and therefore the author of this evil. This will not do. God made man; and if he made a law, and annexed an infinite evil as the penalty of that law, then he is the author of this evil. I care not whether he foresaw the consequences, or not; God is the author of every thing; he made man, and

he made the law, and the penalty ; and if they result in an infinite, absolute, and ultimate evil, then he is the author of it ! I charge this doctrine, therefore, with making God the author of an infinite evil ; and if the doctrine be true, then I charge God with being the author of an infinite evil ! and angels and the blessed in heaven will charge him with being the author of an infinite evil ! And the damned in hell, in every groan they send up from the vaults of their fiery prison throughout the wasteless ages of eternity, will charge him, and justly charge him, with being the author of an infinite evil !

All my friend says on my second objection comes very wide of the mark. What if God *is* the author of all evil—or what we call evil ; and that he will not allow the guilty to go unpunished—so this evil is to be overruled for *good*, and this punishment comes to an *end*, how can it “impeach some of the glorious attributes of the Deity ?” Universalists do not believe in such a thing as an *ultimate* evil; all evil, all punishment, in our system, is but a *means* to some *good end*; we may not be able to see how it is, because we cannot see the end; but God can see it; and God being good and wise, we have a right to conclude that he would not permit *temporary* evil, unless it is finally to eventuate in *good* : more good than could otherwise result. But not so with *endless punishment*. That is an end—an ultimate end ; there is no *afterwards* to it—no *good* to come out of it. It will not do to say that it is necessary in order to secure the happiness of the saints in Heaven. I tell you, my friends, the happiness of all the saved from Adam down to the last soul that shall be “redeemed by the blood of the Lamb,” will not compensate for the endless damnation of one soul, much less for the myriads that are to suffer that doom, according to my opponent’s doctrine ! The doctrine, then, of endless sin and suffering, I say impeaches some of the glorious attributes of the Deity. It impeaches his justice : for it were infinitely unjust for God to punish his creatures world without end, for the sins of this short life—and that, too, when there is no possible good to come of this punishment ! It is humiliating, and reflects upon the wisdom and power of God, to think that his system of government is to result in the endless ruin of a large majority of his intelligent creatures; that the Devil is to get the

greater portion of them!—therefore it impeaches these attributes. It impeaches the Goodness of the Deity; for surely no one will say that such a result can be in accordance with Infinite Goodness! Impossible!

My friends, Mr. Franklin knows better than to talk as he does. Universalists don't say that "God threatens a sorcer punishment than death without mercy, and then quibble round it, by saying that he only meant a little remorse of conscience." If famine, and pestilence, and war, and the horrible punishment of the Jews, when their city and nation were destroyed; those people who had "trodden under foot the Son of God, and had counted the blood of the covenant" an "unholy thing," is all this nothing but "a little remorse of conscience?" "He that despised Moses' law, died without mercy;" that is, there was no escape. Was not the punishment inflicted upon the wicked, rebellious Jews, of sufficient magnitude in comparison with this, to be called a "much sorcer punishment?" I should pity the man who could so trifle with his own judgment, and his reputation for *sanity*, as to say it was not! Mr. Franklin knows that it was; and he knows, too, that this is the very punishment the apostle alluded to by the "much sorcer punishment." "A little remorse of conscience," indeed! This is all gammon, my friends. But you can all understand why it is that my opponent prefers misrepresentation and ridicule, to argument. But I must not complain.

My friend complains because I call *his* punishment "torture" and "misery." I want to know what *burning* and *roasting* in an orthodox hell is, but *torture* and *misery*! It is not *punishment*—the punishment of the Bible; and that is the reason I don't call it punishment, nor chastisement!

He does not attempt to remove my third objection—that "endless punishment can do no good;" but tries to ridicule the idea of *my* hell doing any good! It is none of his business whether *my* hell does any good or not; that is not the question. Let him show how *his* hell—*endless punishment*, can do any good, and then I will attend to him.

In reply to my fourth objection, he says "divine justice will inflict that punishment which he has threatened, and be satisfied all the time." You recollect that I said divine justice could never be satisfied, according to this doctrine; but

Mr. Franklin says it will "be satisfied *all the time!*" I wonder if the man knows what is meant by *justice* being *satisfied*? When justice is satisfied, punishment must cease, as a matter of course. But as this punishment is to be *endless*, I repeat, justice can never be satisfied! It is nonsense to say it will be satisfied *all the time!* I admit, it will be all the time satisfying, but it will never be satisfied. Consequently, I believe the doctrine is false.

My fifth objection, that "the doctrine of endless punishment does violence to man's reason, and the better part of his nature," the gentleman passes, by simply remarking that "it simply strikes me in that way." Well, this is probably the best he could say.

I objected in the next place, that, according to my friend's doctrine, "very few would be saved." He tries to get round this by saying that my doctrine does not help the matter any. He does not know, he says, that I have any saved from *my* hell! He must recollect that they may pass through *my* hell and be saved in Heaven afterwards. All sin, more or less, and all suffer, more or less, in *my* hell; yet all will finally be saved—not from hell, of course, but from sin, mortality, and death; but there is no *afterwards* to *his* hell—no redemption. So you see there is quite a difference between us; and I leave it to you to decide which of us has the *best* hell!

My hearers, in view of this doctrine of endless torture you may *fear* God, and you may tremble in dread of his anger, and you may *repent* and *pray*—but you cannot *love* him!—You may *fancy* you love him, and you may flatter yourselves into the idea that you really do love him; but it is all imaginary. There is no loveliness in a Being that can deal thus with creatures; and without we see something *lovely* in the character of our Heavenly Father, it is impossible to love him. I could not love such a Being if I would; and I tell you more, I *would* not if I could. The character which this doctrine ascribes to the Almighty renders him unworthy the love of a single intelligent creature!

My eighth objection is, that this doctrine "represents God as acting contrary to his law;" that is, to "return good for evil." My friend thinks that a hell in *this* world, then, would also be contrary to his law. But he must recollect that although God punishes us here for our sins, he does not

inflict any more punishment than is for our good—than is necessary to a good end ; and that all his chastisements are directed by infinite love. But we cannot say this in view of *endless* punishment; that cannot be “overcome with good;” for there is no *afterwards* to it ! He says, “ to punish a man in *this world* for sin, is certainly contrary to the principle, ‘overcome evil with good,’ if future punishment would be.” My friends I have not said anything about *future* punishment. I care not whether the punishment be in this world or the future, so that it is *limited* and results in *good*. But the question is *endless* punishment; and the gentleman is not going to escape the force of my argument by talking about “*future punishment!*” Let that be remembered.

My ninth objection is that this doctrine is a contradiction of the scriptures. My friend, instead of paying any attention to it, undertakes to show that Universalism also contradicts the scriptures, by quoting a number of texts of doubtful meaning, and then says Universalism denies them! This is a singular way to answer an objection! I am astonished that the gentleman should again introduce 2 Tim. iv. 1—“who shall judge the quick and the dead at his appearing and his kingdom,” after what was said on that passage when we were on the first proposition! Has he forgot the defeat he met with then? I showed clearly—in fact the passage declares it—that this judging the quick and the dead was to take place at Christ’s appearing in his kingdom; and that, as I have showed, has long since been accomplished.

He quotes Heb. ix. 27—“it is appointed unto men once to die, but after this the judgment,” but as we are not discussing the subject of judgment, this text is not to the point. I take a very different view of it, I presume, from the gentleman, but I cannot stop here to give it.

He also refers to the parable of the rich man and Lazarus, and to Matth. xxv. 46—“and these shall go away into everlasting punishment, but the righteous into life eternal,” Let him introduce those passages as proof texts, and say that he relies on them as such, and he will find me ready to attend to him. Otherwise I shall take no notice of them.

If any doctrine under heaven is calculated to “make the heart of the righteous sad,” it is the doctrine of endless punishment! They are (those who believe it) “all their lifetime

subject to bondage," from a fear that they may have to endure it; and though they may escape it themselves, they know that some of their friends must suffer it if it be true. And what is better calculated to "strengthen the hands of the wicked that he should not return from his evil way by promising him life," than to tell him that "sin is pleasant—there is no punishment in this world—and that he may live in the pleasant enjoyment of sin all his days, so he just repent and be baptized a few hours before he dies—he will then escape all punishment and go straight to heaven." This text in Ezek. xiii. 22, is an unfortunate text for my friend, and I am very much astonished that he should refer to it!

He next quotes Rev. xxi. 8, and xx. 12, where certain characters were "cast into the lake of fire and brimstone, which is the second death." The gentleman, I suppose, understands this all literally, and although it has nothing to do with the question in debate, I will say a few words about this "lake of fire and brimstone," lest he should think I am afraid of it! In Rev. xix. 20, we read, "and the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. They both were cast ALIVE into a lake of fire burning with brimstone. And the remnant were *slain with the sword* of him that sat upon the horse: * * and all the fowls were filled with their flesh." Is this to be in the eternal world? Again, "the beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition, [is not this bottomless pit the "lake of fire and brimstone?"] and they that DWELL ON THE EARTH SHALL WANDER (whose names were not written in the book of life, &c.,) when they beheld the beast that was, and is not, and yet is."—Rev. xvii. 8. So those that dwell on the earth were to see all this. Does this prove endless punishment? But again, Rev. xx. 14, "and death and hell were cast into the lake of fire, this is the second death." Will my friend tell us whether death and hell are to suffer endless punishment? If not, then neither are the beast, and the false prophet, and other wicked characters that were to be cast into the lake of fire and brimstone. Please recollect this.

I will now proceed to offer some more objections to this doctrine. As Mr. Franklin does not seem disposed to pro-

ceed with the affirmative, I can do no better than to fill up my time by presenting what I conceive to be objections to the doctrine. He has not given us a single proof text in his last! I hope he will do better in his next.

My tenth objection is that the doctrine of endless punishment makes the devil, every way, a greater being than God! I know it is generally believed that God is the wisest and most powerful being in the universe, and the scriptures say that he shall finally be "all in all," and that "the devil and all his works shall be destroyed;"—but if this doctrine be true, the devil will get far the largest portion of mankind, and will live and torment them as long as God himself shall endure! God and the devil are opposed to each other; the one is seeking the salvation of mankind, the other his eternal ruin. Now I ask, if the devil succeeds in getting four-fifths or more of them into hell, whether he will not prove to be more powerful than God!

[*Time expired.*]

MR. FRANKLIN'S THIRD SPEECH.

GENTLEMAN MODERATORS:

My friend, Mr. Mansford, seems unwilling to own that he was angry; but if he uses such language as that contained in his speech before his last, when he is in a good humor, it makes the matter still worse for him. But he used some strange language in his last speech for a man in good humor. I am by no means jesting, but say what I think, and what many others think. But if he will be in a good humor in time to come, we will look over it.

He is still in trouble about my dividing and subdividing my proposition. I never knew before, that it was an offence to divide a proposition into three heads. I thought my opponent had debated the question before us, so frequently,

that he was prepared for any course one could pursue ; but it appears that throwing the proposition into three simple heads or propositions, has thrown him into such a perfect confusion, that he is almost ready to declare that he will not debate at all. Indeed, he has threatened repeatedly, that he will not reply to my arguments. Well, that is just what I expected ; I knew that he could not reply, and of course that he would not. I am not so unreasonable as to want him to do what I know he cannot. If he were to advance any thing that I could not reply to, perhaps I would not try.

He appears now to be satisfied that the wicked will be punished after death, and the only point now upon which he seems concerned, is the duration of that punishment ; and consequently, he says, "I shall continue to urge upon him the necessity of coming up to this point, and shall pay but little or no attention to any thing he says."

The gentleman argued in his speech before the last, that the doctrine of endless punishment could not be true, as so great a portion of the world do not know it. In reply, I said that Universalism could not then, be true, for a much greater portion of the world did not know anything about it. In his last speech, he comes forward, and replies to his own argument, by asking, with an air of triumph, " How many, I ask, believe in Campbellism, or know anything about it ? " It is no difference to me how many or how few, for I admit that the argument has no force in it ; but I simply used it to show that, if the argument was good, it would disprove his own doctrine. But he proceeds to say, that " if so awful a doctrine as endless punishment be true, then the world ought to know it, that they might have a chance to avoid it ; but the fact that but a small portion of mankind know anything about it, even if it be true, is pretty good evidence that it is false." I say then, if this logic be worth anything, the " fact that but a small portion of mankind know anything about " Universalism, " is pretty good evidence that it is false." If the logic is good in one case, it is in the other. " For," he says, " Our Heavenly Father would not be likely to place his children in such imminent danger—where their eternal interests are at stake—without giving them warning of it, in a manner, too, not to be misunderstood." But has not

God given just such warning? Our Lord speaks of eternal punishment and eternal damnation, and if he is not warned by it, the reason must be that he does not believe the Lord's language.

But he now allows that none ought to know it, if there is to be another punishment, but that it is not so important to know of the hell of which he speaks, for men pass through his hell, but cannot go through an endless hell. That is just what we have been telling Universalists, all the time; that if a man is once convinced that there is no hell, only something that he will pass through in this life, he will then think, it is of but little importance whether he knows anything about it or not, for if he gets into hell, he will get out again. But I did not expect the gentleman to own right out, as he did in his last speech, that it is so much more important to the world to know our doctrine, if it be true, than it is to know his doctrine, if it be true. In this, he has as good as conceded that if his doctrine be true, it is not material whether you know it or not. In this, he will find very many who will agree with him. My friend says, "if it is true, it would be better for the world, if every body was acquainted with Universalism, and believed in it; but then there is not so much, nothing in fact, at stake, if Universalism be true, in comparison with what there is, if endless punishment be true." No, gentlemen, if your doctrine be true, there is "nothing in fact at stake," whether you know it or not. Do you think Paul would have preached and suffered as he did, to make known the gospel, if there was "nothing in fact, at stake," as my opponent now admits, is the case, if his doctrine be true? My Universalian friends, you need not pay the gentleman for preaching, writing, and publishing his doctrine, for he now says "there is nothing in fact at stake," whether you know it or not, if the doctrine be true. But there is something great at stake, if it is not true, as he has now admitted.

Mr. Manford has gone through another lengthy argument, or rather, has gone over the same long argument again, to prove that the persons standing without the kingdom, and knocking at the door, crying, Lord, Lord, open unto us, were in the kingdom. Now, to make short of a long story, I would ask the gentleman the question: did Christ command

his hearers to "strive to enter in at the strait gate," who were already in? Did he say, to those already in the kingdom, "you will seek to enter in, and shall not be able?" Were they within, when the Lord said, they should "stand without?" He has now given sufficient evidence that he does not believe this passage. Although the Lord said, they should strive to enter in, and should not be able, and stand without; he faces Jesus, and declares that they were in already. If he can prove that persons whom Jesus represents as "standing without," were actually within, he may prove his favorite position, that "all the wicked will be saved."

But how does he make out his proof? By quoting passages where the church is called the kingdom, but I deny that he meant the church in this passage, for the Master has never shut the door of the church, and persons have never strived to enter in and were not able. Nor have any ever been thrust away from the door of the church, who cried, Lord, Lord, open unto us. The church is sometimes called the kingdom, and sometimes kingdom means heaven itself, as in this passage, "Flesh and blood cannot inherit the kingdom of God." It is the gate of the kingdom that will be shut against all who do iniquity. The words "thrust out," as the original from which they come, simply mean, "thrust away." This passage then, stands in all its force against Universalism, alluding to the everlasting kingdom, which is not inherited by flesh and blood, and into which those who do iniquity can never enter. He has made nothing in the shape of a reply on this point—indeed, he has scarcely made a genteel quibble.

The gentleman now admits the conditionality of those passages, upon which I accused him of renouncing his doctrine in his former speech, but allows there is a shade of difference in our application of them. He allows they have no reference to a future state. Well, let us consider briefly; "Lay up treasure in heaven." Where does "in heaven" mean? Just a few words before he came to this passage, he stated that I admitted that "the wicked go to heaven." When he said this, I thought he meant some place besides this world; but now laying up treasure in heaven, has no reference to any other world than this!! I told the gentleman, in my

first speech, that I expected he would bring heaven into this world. But he says now, it means the same as "set your affections on things above." What a luminous divine! But you will remember, he admits that the language is conditional. The condition is, if you "lay up treasure in heaven," you will be rich in heaven, but my friend's doctrine is, that you shall have treasure in heaven, whether you lay it up or not.

But "seek those things which are above," is also conditional. The condition is, if you seek you shall find. But the gentleman's doctrine is that you shall have those things above, whether you seek them or not. But to change it to suit his present quibble, the "things above," simply mean things on earth. But the things above, were where Christ sits on the right hand of God. If you want those things you must seek them.

The gentleman seems greatly puzzled to know what to do with the good foundation against the time to come, but allows that it "in all probability, alluded to the time of trouble, which was soon to come upon the Jewish nation." That was a beautiful thought, truly! It was an important item for the apostle, to have Timothy charge the rich men in the city of Ephesus, in Asia Minor, to be benevolent, &c., thus laying up a good foundation against the destruction of Jerusalem, a city in the southern part of Palestine, some eight hundred or a thousand miles distant!! What a clear and lucid exposition of scripture! And, I suppose, they would lay hold on eternal life, in the city of Ephesus, when Jerusalem would be destroyed!! How plain all this is! Well, I declare; I now think less of Universalism than ever. It represents the God of eternity, as encouraging christian men to good works, and promises them a good foundation against the time to come and eternal life, by which he means no better foundation or life, than they already had! Yet, my friend can talk long and loud about the character of God!

My friend makes quite an attempt at witticism on Rom. 2: 7, and allows that we will not hear much more on that passage; but in this he is mistaken. I saw nothing terrifying, or even new in all he said. But he is not pleased with the manner in which I answered the question, "can immortality be obtained by seeking for it?" And why is he not pleased? Simply

because I did not answer in a way that would give him some capital. But did I not answer fairly? We were talking of the immortality of Rom. 2: 7, and I answered that it can be obtained by seeking for it. This he now admits, and sets off to show that it can be had in this world. And how does he do this? Why, to be sure, the Greek word *aphtharsia* is in some other places translated *sincerity*! But why did not he tell you that the same word is translated "incorruption," four times in the 15th chapter 1 Corinthians, where he has referred it to the future state a thousand times? I know exactly the quibble the gentleman intended to make, and consequently answered him, that "the" immortality spoken of here could be obtained by seeking for it; and he now grants this, and as the Greek word *aphtharsia* is used in the very same sense here, it is 1 Cor. 15: 42, 50, 53, 54, and as he admits it to refer to the future world in the latter places, he cannot avoid it in the former passage.

I deny the propriety of the gentleman's translation of the word in question, in Rom. 2: 7. A man may *be sincere*, but there is no propriety in enjoining it upon him to *seek* sincerity. You might as well talk about seeking honesty, seeking candor, &c., as seeking sincerity. You cannot find a translator of any note in the world that will bear you out, in translating that word, in that passage, *sincerity*. But, as I said before, the word is used in the same sense as in 1 Cor. 15, and as the gentleman always refers it to the future world in the latter place, he is bound to in the former. I cannot say of him, as he did of me, that he always leaves a "loop hole" to slip out at, for he has not left himself even a "loop hole" to slip out at. When a man will try to explain away immortality so as to be something in this world, for the sake of getting clear of hell, I confess that he is more easily alarmed by the smell of brimstone than most men!

In my last speech, I admonished my Universalian friends not to expect too much of Mr. Mansford; and presented a few plain points which I knew he could not answer; and the gentleman was so struck with the force of them, that he made not the slightest effort to answer them, but adopted the same plan of argument, to see if he could not confound me in the same way. But in the place of adopting his plan, in slipping by without noticing my proof-texts, I shall take those

alluded to by him, and examine them one by one. He says, 1. "When the Bible says, 'God will have all men to be saved, and come to the knowledge of the truth,' do you expect him to prove that God will *not* have all men to be saved?" But there is not an intimation in this passage that it means future salvation. Not only so, but it simply expresses the willingness of God that all men should be saved. It is the will of God that all men should be Christians; or as expressed in the 8th verse of the same chapter, it is the will of God that men should pray every where; yet all men are not Christians, and all men do not pray.

2. The next passage is, "the Lord will not cast off forever." Sam. 3: 31. I should like to hear the gentleman tell how long "forever" is. If forever means only a *little while*, as he will be compelled to say before long, I don't see any force in the passage. It will simply be, "the Lord will not cast off a *little while*." But he is bound to apply the passage to the coming world, or it proves nothing for him; for he admits that God does cast off forever, as far as this world is concerned. If, then, it be applied to the eternal state, the passage implies that men will be cast off, but not forever. Thus you perceive that he cannot apply it to the coming state without giving up his doctrine. The expression evidently relates to the Jewish nation, over whom the prophet was lamenting, and who has since been cast off as a nation, but are not to be cast off forever. But David did say to Solomon, "If thou seek him," (the Lord) "he will be found of thee: but if thou forsake him, *he will cast thee off forever.*"

3. "I will not contend forever." Isa. 57: 16. How long is forever? The gentleman will tell you that it is only a *little while*. Well, then, the simple idea is, "I will not contend a *little while*." Is that the meaning of the passage? He will tell you no, but that it means, "I will not contend endlessly." Well, does it refer to the future state? He must say it does, or the argument is worth nothing; and if it does, then he has God contending with the wicked after death, and has therefore renounced his doctrine. But he is obliged to bring it into this world, and therefore it relates not to the question before us.

4. "Death, the last enemy, shall be destroyed." 1 Cor,

15: 26. When will "death, the last enemy, be destroyed?" At the resurrection of the dead, responds every Universalist. Well, how will death be destroyed, at the resurrection of the dead? The apostle John answers: "And death and hell were cast into the lake of fire. This is the second death." Rev. 20: 14. The gentleman, then, is right in saying that death shall be destroyed at the resurrection; for John had just spoken of the dead, small and great, standing before God, and being judged, and tells us of the destruction of death and hell, in the lake of fire. But what are the words that follow immediately after? "And whosoever was not found in the book of life was cast into the lake of fire." Rev. 20: 14. Here, then, my friend finds death, hell, and those not in the book of life, at the resurrection of the dead, cast into the lake of fire, which is the second death. He may therefore bid a final farewell to Universalism.

5. The gentleman also quoted the words: "All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before him. Ps. 22: 27. But as neither of us believe there will be any *turning unto the Lord* in the world to come, we must find some place to apply the passage in this world, where people do turn unto the Lord. Any person who can find where God poured out of his spirit upon "*all flesh*," can easily find where the other nations, or the Gentiles, as well as the Jews, "remembered and turned to the Lord."

6. My friend referred to the promise to Abraham, but forgot to tell you that Paul teaches that the promise is to be "*given to them that believe*." Gal. 3: 22. He would add, I suppose, the words, and to them that *BELIEVE NOT ALSO*. That is his doctrine, twist it as he may.

7. My friend quotes, "God is love." Yes, "God is love;" not God *WILL* be love. In connection with this he quotes, "He is good unto all, and his tender mercies are over all his works." This also is in the present tense; and does not say that God *WILL BE* good unto all, and that his tender-mercies *WILL BE* over all. Well, if "God is love," "is good," and "his mercies *are* over all," what does all that prove? Why, Mr. M. says, that notwithstanding all his love and tender mercies, he punishes men in hell—pours out upon them the fierceness and wrath of Almighty God, in this

world. Well, God is unchangeable; and if he is love, is good and merciful, as he certainly is, and yet has destroyed men with a flood, in the red sea, with fire and brimstone, as in the case of Sodom, I can see nothing to hinder the same love and goodness from punishing men forever. I do not, therefore, attempt to prove that God is not good, or that he is hatred, but that he can be good and merciful, and punish men at the same time. You do not therefore expect any too much of me, when you expect me to refute every one of my friend's arguments. That is just what I want you to expect of me, and I shall not beg off from it, as he did in his last speech, although he was the respondent, and bound to reply, or at least to try; but, as I said before, he cannot, and therefore his friends ought not to be offended at him if he does not.

The gentleman still keeps squirming under his statement in his first speech. He said, "I believe that by neglecting or improving our talents in this world, we may effect our future situation." He wants to know now, if he does "believe that improving or neglecting our talents in this world, will have some effect on our characters and mental capacities in the future world; what has this to do with endless punishment?" I answer him again, as I did before, that it proves that a finite creature, in a finite state, *can do something* that will effect an infinite state; and if this neglect in this life can subject a man to some of the lower degrees of glory, when he first enters heaven, that this disadvantage at the start may keep him in the lower degrees perpetually and thus prove an infinite evil. In this he has yielded up the argument that a finite creature can do nothing that can effect an infinite state, in doing which he has given up the bottom corner stone of his whole edifice. To add to the strength of this, he now says, "it is very rational that there will be difference of character in the future state, and degrees in happiness, according to the improvements and moral attainments acquired in this life." That is just what we have been telling our Universalian friends all the time; but we never could get them to own it before. They always denied that it was "rational" for the difference in character to follow men into the world to come. But Mr. M. now says, "it is *very rational* to suppose that there will be *difference of char-*

acter in the future state." Yes, and that difference is effected by our conduct in this world, and even the resurrection does not change it ! and even Mr. Manford thinks it "very rational." Well, he is right; and it is equally rational to suppose that if his wicked character follows him into the future state, he must be saved in his sins or not saved at all, and if he does not believe in men being saved in their sins, it must be that they are not saved at all. My friend has thus virtually admitted that a man's character will follow him into the future state, and, if bad, prove an infinite evil, in depriving him everlastinglly of that happiness which he might have attained to had he conducted himself right in this world.

My friend says, "God is the Author of everything." But the Bible says of the devil, " he is a liar, and the father of lies." Here, then, is one thing of which God is not the father or the author. Our God is not the father of lies, the author of murder; but that the author of these abominations, the gentleman has substantially asserted, in saying that "he is the author of everything." I was sorry to hear him manifest such a malicious spirit towards the Almighty Creator. He says, "if the doctrine be true, (the doctrine of endless punishment,) then I charge God with being the author of an infinite evil." You need not wonder if he should never be convinced, for he hates the doctrine of endless punishment, so that he will hate the Almighty God if he shall see fit to inflict it on any human being, and in his rage and bluster says: "If the doctrine be true, then I charge God with being the author of an infinite evil." You can now see how much confidence he has in the wisdom of God. Although he quotes God's word to you, when he thinks he can find a little scrap that he can twist into a proof of his doctrine, yet he would not believe a word in the Bible, or endorse its authority, if he should find that it decides against him; but, on the contrary, "if this doctrine be true, then he charges God!" Yes, if the Almighty Jehovah shall dare punish any human being eternally, he declares that he will hate him forever, and charge him with being the author of an infinite evil : All that will be but a poor mitigation of the sufferings of hell, if he shall find himself one of its miserable victims. He will find it "hard to kick against the goads."

He says, of punishment, "we may not see how it is, be-

cause we cannot see the end ; but God can see it ; and God, being good and wise, we have a right to conclude that he will not permit temporary evil, unless it is finally to eventuate in good.' He thus admits that " we may not be able to see " how the punishments God inflicts upon the wicked eventuate in good, yet he allows they do ; and how does he prove it ? Why, because God is good and wise, and consequently could not do wrong. That sounds like he was coming to his senses That is all I ask relative to future punishment. " We may not be able to see how it is, because we cannot see the end, but God can see it ; and God, being good and wise, we have a right to conclude that he would not permit" endless punishment, "unless it is to eventuate in good." He is bound to say the same of some punishments which he admits. But he says, " God can see it." So I say of endless punishment ; " God can see it :" and be it ever far from me to "charge God," because I am too ignorant to see all that he sees.

The gentleman politely told you that it was none of my business whether his hell does any good or not. This is the way he talks when he is in a good humor, I suppose ! None of my business, I suppose, indeed ! No matter what kind of nonsense he tries to impose on this people, I suppose ! It is "none of your business !" Universalism is truly hard pressed, when it brings forth such language from its defender as this ! My business or not, I shall take upon me occasionally to allude to the restraining nature of his hell. You might as well think to deter the tapster from his cups by telling him that his face would be red, as to think of deterring men from sin, by telling them that they are now in hell.

The gentlemen says, "I care not whether the punishment be in this world or the future, so that it is limited in its duration, and results in good." And just before he said this, he said, "my friends, I have not said anything about *future punishment*." How did this sound in your ears, after hearing him try so hard to prove that the coming of Christ to judge the world was past ? Yes, on day before yesterday all judgment and all punishment was past ; but, now, he has said nothing about future punishment, and he does not care whether it is in this or the future world. Well, it is time I should confine myself more particularly to the duration of

punishment, since he has come so near admitting the rest of the question.

I now proceed to introduce Matt. 25: 46, in a formal manner to the attention of my friend, as he is so modest that he cannot give it any attention without a formal introduction. "And these shall go away into everlasting punishment; but the righteous into life eternal." In this passage the words "everlasting" and "eternal" are both from the same Greek word. That word is *aionion*. It is not used here to express the kind of punishment or life, but to express the duration of each. No one can deny that the life mentioned here is endless, and this word 'eternal' expresses its unlimited duration. In the same sentence, then, from the lips of the same speaker, in reference to the same state, is the same word found to express the duration of the punishment of the disobedient, which is used to express the duration of the life of the righteous. I ask, then, by what rule of interpretation, and by what kind of logic, does any man make this word, used by the same speaker, in the same sentence, of unlimited duration, when applied to the life of the righteous, but of limited duration when applied to the punishment of the wicked? Certainly by no rule or law of language, or anything else, only a determination to say it is so, because it so.

But I now call your attention to Greenfield's Greek lexicon, and there find the first definition of the Greek word *aionion* to be unlimited as to duration, and the only two remaining definitions are eternal and everlasting. That the word is defined right is proved by Paul, who knew what it does mean. In speaking of the priesthood of Christ, he says, "who is made, not after the law of a carnal commandment, but after the power of an endless life." Why does he call the life of which he is speaking *endless*? He answers in the very next words: "For he testifieth, Thou art a priest forever." Heb. 7: 16, 17. Paul calls the life of which he is speaking endless, because God said it was forever. In 2 Cor. 14: 18, he gives us another clue to the meaning of this word. He says, "the things which are seen are temporal; but the things which are not seen are eternal." These temporal punishments which are seen, are not the punishments the

Savior speaks of in my proof-text; but the eternal punishment of which he speaks is not seen in this mortal state.— What does any man care for authorities, who, in the face of all this, will contend for a limited duration for the punishment of the wicked in the coming world, or no punishment at all, as is the case with some? Such persons are proof against all authority, all reason, and all argument, and nothing will deliver them from the fearful delusion which has swallowed them up, but the revelation of the Lord Jesus, when ever tongue will be compelled to acknowledge the justice of the ways of God.

The gentleman can make but one effort to avoid the force of this word; and that will be to show that it has been applied in a limited sense; but that can be done with any word in human speech. Even the word *endless* is used where it does not literally mean *endless*. Paul speaks of "*endless genealogies*," where all know that it must be used in a limited sense; but he would be a most stupid critic who would refer to this passage to determine the meaning of the word *endless*. Even the words *perpetual* and *unlimited* are frequently used in a limited sense. The same is true of any word in human speech; and had I been given choice among all the words with which I am acquainted, I could not have found one more expressive of unlimited duration, than *eternal* and *everlasting*, or the Greek *aionion* from which they come. If there is then one word under Heaven that could prove my position, the word applied to the duration of punishment by the Lord himself, will prove it.

In looking over the single book of Revelations, you will find the words *forever and ever* to occur thirteen times. Of this number the expression is five times applied to the life of Christ, and the life of God, in the following manner: "Him that liveth *forever and ever*." Once it is applied to the reign of the saints with Christ, as follows: "And they shall reign *forever and ever*." Three times this expression is applied to the praises of God as follows: "Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, *forever and ever*." Once it is applied to the reign of Christ, as follows: "And he shall reign *forever and ever*." Now beyond all dispute, this expression is applied to that which is of *endless duration*, in

each of [the ten places to which I have referred, and the words *forever and ever* are used to express that duration, and can mean nothing else in those passages.

Once this expression is applied to the beast and the false prophet, whom the Divine Spirit declared, “shall be tormented day and night, *forever and ever*.” Another occurrence of this expression you will find in the following: “And after these things, I heard a great voice of much people in Heaven, saying, Alleluia; salvation, and glory, and honor, and power unto the Lord our God; for true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hast avenged the blood of his servants at her hands. Again they said, Alleluia: and her smoke rose up *forever and ever*.” This expression also occurs at the close of the following wonderful language of the Holy Book: “The same shall drink of the wine of the wrath of God; which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in presence of the Lamb; and the smoke of their torment ascended *forever and ever*.”

Now when we read of “Him that liveth forever and ever,” no one doubts but the import is, “Him whose life is of unlimited duration.” When the same expression is applied to the praises of God, and to the reign of the saints with Christ, no one doubts but it expresses perpetual duration. I ask then, in the name of all reason, and in view of the grand solemnities of the Book concerning which I speak, after admitting that this expression means unlimited, in ten places out of the only thirteen which it has in this book, by what authority does any man say, that the other three occurrences have a different signification? Certainly nothing was ever more arbitrary, than to admit the unlimited duration expressed by this phrase in ten places, and then, in the same book, from the same pen, deny the same duration as expressed by the same words. No one but a most perfect tyrant, could thus force and torture the same words, from the pen of the same writer, in the same book, in reference to the same state, to mean of unlimited duration in ten places, and to mean of limited duration in the remaining three; when no such thing is implied in the text or context, either prefixed or affixed.

Now, I ask the gentleman, what language the Almighty could have used, that would express endless punishment, if that which I have produced does not? If men may be in "danger of eternal damnation," "go into everlasting punishment," and be "tormented day and night forever and ever," "where the worm dieth not and the fire is not quenched," and not suffer endless punishment; then, indeed, there is no language under Heaven that can prove endless punishment.

The gentleman has expressed a great desire to get into the merits of the question, touching the duration of punishment; but I expect to see him now ramble all over the creation, and have more to say about every thing else than the passages I have introduced. Will he refer to any lexicons to get the definitions of the words I have relied upon? We shall see. But you need not expect him to be convinced, for he now declares, that if my position is true, God is the author of infinite evil, he charges it upon God, and he now says, "I could not love such a being if I would, and I tell you more, I *would* not if I could." Convince such a man! In the sacred name of reason, how would you convince him? He would despise the Almighty Jehovah, should he be compelled to admit that he decides against him; and if he should find he is mistaken, he decides now, that he will hate God forever. This shows how much regard he has for the wisdom of God.

[*Time expired.*]

MR. MANFORD'S THIRD SPEECH.

MY FRIENDS:

Mr. Franklin commences his last speech with his old song, about my being angry, or in a bad humor! The gentleman has made himself extremely ridiculous on this subject; indeed he is quite childish!—and one would think that he ought, by this time, to be *ashamed* of himself! but no; like some *little boy* who is determined to have the last word—“if you were not angry, you acted like you were—if you were in a good humor, I should hate to see you in a bad humor!” It must be apparent to you all, my friends, that he resorts to this course, when he has nothing else to say—a kind of *hobby*, when he finds himself used up. You may set it down as a matter of fact then, that whenever he gets to talking about my being *angry*, he is in a bad predicament, and don’t know what else to say!

My friends, I am in no trouble about “dividing or subdividing the proposition.” We agreed to debate a certain proposition, viz: *endless punishment*; and he may “divide and subdivide,” and raise as many other questions as he pleases, one thing is certain, he cannot draw me away from the question I agreed to discuss. He may take whatever course he pleases; all I have to say is—I shall not reply to any thing that does not bear directly upon the proposition.

He misrepresents me, and says that which he knows to be false, when he says that I “appear to be satisfied that the wicked will be punished after death.” He knows I believe in no such thing! But punishment after death is not the question between us, and therefore I do not choose to discuss it.

He is guilty of an equally base and wilful misrepresentation, when he represents me as saying there is “nothing at stake,” if Universalism be true! I said, and I say again, that there is nothing at stake if Universalism be true, in *comparison* with what there is at stake, if *endless punishment* be true.—And there being *so much* at stake—indeed a whole eternity—if the latter doctrine be true, I argued that it could not be

true, from the fact that but a small portion of the world knows any thing about it. Such a palpable misrepresentation does not speak very well either for a man's *head* or *heart*!

But he says, "God has given just such warning"—"Our Lord speaks of eternal punishment, and eternal damnation." True enough; and now admitting, for the sake of the argument, that the New Testament teaches the doctrine of endless punishment, how many I ask, know anything about the New Testament?—how many, in comparison with the whole world, know anything of the gospel? Admit all the gentleman asks for, and it does not meet my argument, by a thousand miles! So I repeat that if the doctrine of endless punishment were true,—a doctrine in which there would be so much at stake, God would have taken measures to have made the fact known to the world—to the whole world—and in a way too, that all would have known it long ago. The presumption is, therefore, that the doctrine is not true!

Mr. Franklin still holds on to the idea that the "kingdom of God" means heaven! And although I showed positively in my last that if the "kingdom of God," and "kingdom of heaven," mean *heaven*, then the wicked go to heaven; for we read of the wicked being "thrust out" of the "kingdom"—of gathering "out of his kingdom" things "that offend"—of "the children of the kingdom" being "cast out," and of "the kingdom of heaven" gathering of "every kind;" yet notwithstanding all this, he thinks I failed to prove the fact, because in the passage he quoted, the Savior speaks of their "standing without," and knocking at the door for entrance! Now in this very same passage, where they are represented as "standing without," (Luke xiii, 24—28) the Savior winds up by saying—"and you yourselves *thrust out*." Thrust out of what? Why out of the *kingdom of God*—consequently they must have been *in* the kingdom.

But in regard to the other passages which I read, the gentleman allows they refer to the church. He says, "the church is sometimes called the kingdom, and sometimes kingdom means heaven itself, as in this passage—'Flesh and blood cannot inherit the kingdom of God.'" True enough: in this passage, I admit that "kingdom of God" means heaven; and I now challenge Mr. Franklin to find another place in the New Testament where either "kingdom," "kingdom of heaven," or "kingdom of God," means the immortal state! Let him do so if he can, or forever hold his peace.

But he denies that this passage, (Luke xiii,) means the church, or kingdom on earth, "for," says he, "the Master has never shut to the door of the church." But was not the *door* "shut to" against the Jews? Let us enquire into this a little. In the 18th verse of this chapter the Savior saith: "Unto what is the kingdom of God like?" That "kingdom of God" and "kingdom of heaven" are synonymous here, is evident from the fact that in the parallel place in Matt. (xiii, 31) the latter phrase is used. The Savior proceeds: "It is like a grain of mustard seed, which a man took and cast into his garden; and it grew and waxed a great tree." Is *heaven* like a grain of mustard seed? And did the Savior mean that *it* would "grow and wax a great tree?" "And again he said: whereunto shall I liken the kingdom of God? It is like leaven which a woman took and hid in three measures of meal, till the whole was leavened. Is *heaven* 'like leaven which a woman hid in three measures of meal?' Or does not the Savior here allude to the gospel kingdom, or kingdom of heaven on earth? Says Dr. Clarke, in speaking of these two parables of our Savior—"Both these parables are *prophetic*, and were intended to show, principally, how, from very small beginnings, the gospel of Christ should pervade all the nations of the world, and fill them with righteousness and true holiness." Now if the Savior does not in these two parables allude to the church, or kingdom of heaven on earth, then, all I have to say, is, there is no place in the Bible where "kingdom of heaven," or "kingdom of God," has such a meaning! But the Savior goes right on, and in the 24th verse tells them to "strive to enter" into this kingdom "at the strait gate"—lest, when the Master shall 'shut to the door,' they shall seek to enter, 'and shall not be able.' And then in the 28th verse says: "There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves *thrust out*." Now to whom does he allude here? I answer to the Jews. And were they not thrust out of the 'kingdom of God?' was it not 'shut' against them?—was it not taken from them and given to another nation? As Mr. Franklin may be disposed to reject Dr. Clarke's evidence, I will read you what Alexander Campbell says touching this matter. "When he visited Jerusalem the last time, and in the last parable pronounced to

them, he told them plainly, ‘the *kingdom of God* should be taken from them,’ and given to a nation who should make a better use of the honors of the kingdom; consequently, at that time, the Jews had the kingdom of God.)” (*Chris. Rest.* p. 169.)

Was heaven taken from the Jews? And did the Jews at that time, have heaven? Mr. Franklin says the church, by which he means the “kingdom of heaven,” has never been shut. I have proved that it was shut to the Jews. But Mr. Campbell, in speaking of this same subject, (p. 166,) quotes this passage: “Alas! for you Scribes and Pharisees! for you shut the kingdom of heaven against men, and will neither enter yourselves, nor permit others that would, to enter.” So the kingdom of heaven, or church, was not only shut against the Jews, when they were “thrust out,” and it was taken from them, but even the Scribes and Pharisees had power and used it, to shut it against men!

But to show you that the Savior meant the “Church” or kingdom of God on earth, in this passage, (Luke 13,) which Mr. Franklin denies, I will read some more from Mr. Campbell. In speaking of the “kingdom” on earth, and of the Savior’s parables in reference to it, he says, (p. 164,) “sometimes he speaks of the administration of its affairs—of its king—of its territory—of its progress—of various incidents in its history. Hence the parable of the sower—of the wheat and darnel—of the leaven—of the merchant seeking goodly pearls—of the grain of mustard seed,” &c. Mr. Campbell, you see, mentions both of those parables which occur in connection with Mr. Franklin’s proof-text, (Luke 18,) of the “leaven,” and the “mustard seed,” and applies them to the kingdom on earth. So I have Dr. Clarke and the celebrated A. Campbell, both on my side. I could add more names to the list, if I thought it necessary.

Now, it matters not whether those persons were in the kingdom or not, of whom Christ spoke, and who Mr. F. says were not in it, because they stood without; I referred to other places to show that the “kingdom of heaven” and “kingdom of God,” could not mean heaven, in those places, without involving the idea that there would be wicked men in heaven, an idea which no one admits. But he admits that in these places the church is meant, but contends

that "kingdom of God," in the passage under consideration means heaven. I have therefore confined myself to this passage alone, and have, by an appeal to it, and its immediate connection, where the subject is introduced by the two parables—the "mustard seed," and the "leaven," shown conclusively and beyond refutation, that the "kingdom of God," in this place also means the church, or kingdom on earth. I have supported this position by Dr. Clarke and A. Campbell; and I presume there is not an eminent commentator or theologian extant, but would be found to coincide with the same view. I think I may, therefore say, that I have now, at any rate, taken the gentleman's proof-text entirely out of his hands; and in such a manner, too, that I flatter myself he will not try to regain it! The passage has reference to the kingdom of God on earth—to the time when the Jews were "thrust out," and the "door shut to" against them; it does not therefore apply to the future state, and consequently cannot render the gentleman the least particle of assistance whatever! Wonder if he will say now that I have scarcely made a "genteel quibble." upon this passage?

In regard to those passages which I admitted to be conditional, but denied their application to the future life, it is not necessary that I should say much; they were disposed of in my last. I said the "time to come," against which Timothy was to charge them to lay up "a good foundation," (1 Tim. 4,) simply meant a time of necessity—and probably referred to the "time of trouble" shortly to come upon the Jewish nation. Mr. F. ridicules the idea that the people at Ephesus, could be in any danger from that event, because Ephesus was in Asia Minor, a great way from Jerusalem! He should recollect, however, that there were plenty of Jews at Ephesus, as well as the other cities where churches were established throughout Asia Minor. And the greatest trouble experienced by the christians, both at Ephesus and at other places, was from the Jews. The great danger was that the converts to christianity would fall back to Judaism; in which case, they would share in the fate of that nation, which was soon to come, not only on them at Jerusalem, but to a greater or less extent on all of that ill-fated people, throughout the world! When Jerusalem fell, the nation

sell, far and near; their greatness, their pride, their power, and glory—all was lost!—the kingdom of heaven was taken from them, and they became a hissing and a by-word among all nations!” The fact that Ephesus was a great way from Jerusalem, was no reason why the Jews of that place, and those who should be led off from christianity by them, should escape the “time of trouble” occasioned by the downfall of the Jewish nation. But whether the apostle had reference to that time, or to some other “time to come,”—one thing is very certain; he meant nothing more than a time of necessity. The passage has no reference to the future state.

But Mr. Franklin says he “thinks less of Universalism now than ever.” And why? Simply, because we do not represent “the God of eternity” as encouraging men to “good works,” by offering to reward them with heaven and immortality! And has he just made that discovery? It would be a fine idea indeed, for God to reward men with heaven and an eternity of happiness, simply for the few “good works” they do in this life!—when in reality, they are doubly rewarded while here, for all the good they do, and indeed die in debt to the Almighty!

The gentleman does not like my criticism on Rom. 2: 7. I did not expect he would like it; but nevertheless, I maintain that it is correct. I am aware that aphtharsia is applied by Paul, in 1 Cor. 15: to the future life—being rendered incorruption in the common version. But why did the apostle use athauasia to denote immortality, if aphtharsia has that meaning? So also in 1 Tim. 6: 16—“Who only hath immortality”—the word is athauasia in the original. In no place in the Bible is aphtharsia rendered immortality, except Rom. 2: 7. I admit that the proper signification of this word is incorruptibility, purity, soundness, &c., that is, when it is used to denote physical quality; but when used as it is in Rom. 2: 7, to denote moral quality, it must then be understood in a moral sense, viz: purity, sincerity, or incorruptness of character. In my last I gave you two instances where the word occurs, and is rendered “sincerity,” and another where it is rendered “incorruptness,” in reference to moral character. I then maintained that the word should be so rendered here—which I affirm to be correct. It is just

as proper to say, seek for "sincerity"—for an "unblemished," or "incorrupt character," as it is to say, seek for "glory," "honor," &c. But how does it sound to talk about seeking for immortality? Mr. Franklin will not say that immortality beyond the grave, is had by seeking for it; he knows better!

But I pass to notice some of the more important points in the gentleman's last speech. He denies that God is the author of everything, and to justify himself, quotes the passage "the devil is a liar and the father of it." Yes, but who is the *father* of the devil? I would not charge God with being the author of *lies*, nor of the sin and wickedness committed in the world; but still I cannot deny the fact that he is, in some sense or other, the author of every thing, for he made man, who *sins*; and if there be a *devil*, he either made him, or he is self-existent. God made every thing that was made; and if the gentleman can reconcile the idea that God is not, either directly or indirectly, the author of every thing, with the fact that He is the self-existent, first cause of all causes, he will do me, and I presume a large portion of this audience, a very great favor. If endless punishment be true, it will be an infinite evil; and if the gentleman will show how an infinite evil can result from the government of God, and He not be the author of it, he will do himself and his cause a very great favor. It will not be sufficient to say, "the devil is the father of *lies*," and man is the author of *sin*; and that therefore man is the author of his own punishment. God made man, and the devil, if he was made—and he made the law, and annexed the penalty; and if the penalty be an infinite evil, who is the author of it?

In regard to limited punishments, and what we call "temporary evil," I said that we may not be able to see how they are to eventuate in good, because we cannot see the end; but God can see the end, and being good and wise, we have a right to conclude, *a priori*, that they will so eventuate. Mr. Franklin thinks this sounds like I was "coming to my senses!" Indeed! And what shall I say of him? He is either "coming to his senses," or becoming more crazy—and it is difficult to tell which! He says, "that is all he asks relative to future punishment." Ah, future punishment, is it? I thought it was *endless* punishment! But he tries, finally, to hitch an

endless punishment to my argument, and says, though "we cannot see the end, God can see it, and God being good and wise, we have a right to conclude that he would not permit 'endless punishment' unless it is to eventuate in good." And again : "so I say of endless punishment, 'God can see it.'" Can see what ? Endless punishment. So can we. But I deny that God can see the *end* of endless punishment, any more than we can. It is endless and therefore has no end ; consequently neither God nor man can see its end ! But it is itself an end ; and being such we can "see it" as well as God can. We can see that it is not a means to some end, which might be good ; there are no consequences to follow it, for there is no *afterwards* to it ! Talk about *endless punishment eventuating* in good ! The man must be crazy ! To admit that a thing will eventuate in something else, is to admit that it will not be endless ; therefore if future punishment is to eventuate in good, then it is not endless, but limited punishment. Eventuate, indeed ! The gentleman cannot apply his doctrine to my argument. I charge endless punishment with being an *endless curse*—cruel, unmitigated, and malignant ; having no good in view, nor any *eventuation* ; in fine, without one solitary mitigating circumstance, I pronounce it an *infinite evil*. And if this doctrine be true, then it is a result, an *end* of God's government ; and being such, I charge God with being the author of it ! This is my position, and the gentleman can make the most of it !

The gentleman seems to take it quite hard because I said it was none of his business whether my hell does any good or not. Now, I should like to know what 'business' he has to talk about my hell in this debate ? It is *his* hell about which we are debating, not mine ! At some other time, if he wishes, we will talk about my hell. I wish it distinctly understood, that I do not *affirm* any thing about punishment on this question. Mr. Franklin has the affirmative, while I simply deny. So far as the question is concerned, it is no matter whether punishment be in this world, or in the future, or in both. The question before us is *endless punishment* ; and the gentleman would do well to keep to the question, if he can !

But the gentleman has at length made an effort to sustain his proposition, which is worthy of, and shall receive, our

most distinguished consideration. He introduces Matt. 25: 46, "And these shall go away into everlasting punishment, but the righteous into life eternal." His argument rests upon the following foundation, viz. 1st, That *aionion*, rendered "everlasting" and "eternal" in the text, means *endless duration*, and 2d, That "eternal life" means the immortal life of the righteous. Both of these assumptions (for they are but assumptions) I deny, and shall proceed to show my reasons for doing so.

And the first thing to which I will call your attention is the meaning of the word rendered *everlasting*. And I here lay it down as an incontrovertible position, that an *adjective* cannot mean more than the *noun* from which it is derived. *Aionion*, (or *aionios*,) the word rendered "everlasting" and "eternal" in the text, is the adjective derived from *aion*, the noun. Says the celebrated Scarlett, in speaking of this subject: "That *aionion* does not mean *endless* or *eternal* may appear from considering that no *adjective* can have a greater force than the *noun* from which it is derived: thus, *black* cannot mean more than *blackness*, *white* than *whiteness*, &c. If *aion* means *age*, (which none either *will* or *can* deny,) then *aionion* must mean *age-lasting*, or duration through the age, or ages to which the thing spoken of relates." Let us therefore ascertain the meaning of *aion*. *Donnegan's definition*: 'Aion, time; a space of time; lifetime; the ordinary period of man's life; the age of man; man's estate; a long period of time; eternity.'

Pickering: 'Aion, an age; a long period of time; indefinite duration; time, whether longer or shorter, past, present, or future; in the New Testament, the wicked men of the age; the life of man.'

Schrevelius (English edition,): 'Aion, an age, a long period of time; indefinite duration; time, whether longer or shorter, past, present, or future.'

Hinks: 'Aion, a period of time; an age; an after-time; eternity.'

Wright: 'Aion, time, age, lifetime, period, revolution of ages, dispensation of Providence, present world or life, world to come, eternity.'

Giles: 'Aion, time, an age, an indefinite period of time, eternity.'

Lutz : ‘ *Aion*, an age, time, eternity.’

Schleusner : (Eng. ed.) ‘ *Aion*, any space of time, whether longer or shorter, past, present, or future, to be determined by the persons or things spoken of, and the scope of the subjects; the life or age of man: any space in which we measure human life from birth to death.’

Parkhurst : ‘ *Aion* denotes duration of time, but with great variety.’

Ewing : ‘ *Aion*, duration, finite or infinite; a period of duration, past, or future; an age; duration of the world; the time of a man’s life; an age of divine dispensation.’

Greenfield : ‘ *Aion*, duration, finite or infinite; unlimited duration; eternity.’

Anthon : ‘ *Aion*, an age; time; eternity.’

Bishop Pearce : ‘ An age is the proper meaning of *aion*.’

Dr. Priestly : ‘ *Aion* means entire period, age or dispensation.’

Dr. Watts : ‘ *Aion* does not mean endless when applied to punishment.’

Alexander Campbell : ‘ The radical idea of *aion*, is *indefinite duration*.’

I have given you all the authors I have at my command, at present; the above are all either lexicographers, or eminent theologians, and it will be seen that none of them give *eternity* as the first or primary meaning of *aion*; and many of them do not give it this meaning at all. How then came it to pass that it means eternity, or endless duration, simply by changing it from a *noun* to an *adjective*? It does not, and cannot, according to any known rule of language. But I will now give you some authority on the adjective itself.

Donnegan: *Aionias*—of long duration; eternal, lasting, permanent!

Pickering :—*Aionias*—of long duration; lasting, sometimes everlasting; sometimes lasting through life, as *eternus*, in Latin. (*Schrevelius*, the same.)

But perhaps it would be better for me to quote from *Theological* authority, than to depend upon *Lexicons* simply, as it is sometimes said that *Lexicons* give rather the *classic* than the *theological* meaning of words; that is, they give the meaning of the *ancients*, who probably did not know as much about their own language as we *moderns* do!

In the "Christian Examiner," a paper published in Boston, may be found a series of articles, commencing in the Dec. No., 1828, and ending in the May No., 1833, by the late Rev. E. S. Goodwin, a very learned orthodox clergyman, in which this subject is thoroughly examined. He says, "This word (*aion*) expresses the existence of being alone." He denies that these words (*aion* and *aionias*) ever necessarily have the meaning of duration. His conclusion is that they express the character of existence, rather than its duration—*aionion life* meaning *spiritual life*, and *aionian punishment*, *spiritual punishment*, or a deprivation of the spiritual life of the gospel. But I have referred to this author more for the following remark than any thing else. In referring to the declaration of Phavorinus that "*aion* is also the *eternal* and *endless*, as it is regarded by the theologian," he says, "Here I strongly suspect is the true secret brought to light, of the origin of the sense of ETERNITY in *AION*: the *theologian* first thought he perceived it, or else he PLACED IT THERE; the *theologian* KEEPS it there now; and the *theologian* will probably retain it there longer than any one else." Here is the "true secret" how *aionian* come to mean *endless*—admitted to be such by an orthodox theologian himself. The theologian first perceived that the word had that meaning; and if he did not perceive it, he placed it there! That is the reason why Lexicons (unbiassed by theology) and the primitive use of this word, are against modern theology on this question. This is an important admission. But to proceed.

Says Dr. Watts, in speaking of the happiness of the righteous, and the impropriety of depending on these words (*aion* and *aionion*) to prove its endlessness: "Now are there any sinners so void of understanding, of so daring and desperate a mind, as to venture their 'eternal all' upon such a poor criticism of words? Even upon the supposition that these terms in the Greek and Hebrew *might* signify any long duration short of eternity; yet there is a terrible hazard in confining them to this sense, since they do not denote a proper eternity, when they describe the duration of the blessed God: and I think we may add also, the duration of the happiness of the saints"—*World to Come*, p. 302. My friend, Mr. Franklin, it seems, is just such a "sinner"—"daring and desperate of mind;" for he predicates the endless duration

of his future happiness on the word *aionion*. A slender foundation, I fear!

But again: Says *Dr. MacKnight*, who Mr. F. will admit is good authority—"These words (*aion* and *aionios*) being ambiguous, are always to be understood according to the nature and circumstances of the things to which they are applied." Again he says, "I must be so candid as to acknowledge, that the use of these terms, *forever*, *eternal*, and *everlasting*, in other passages of scripture, shows that they who understand these words in a limited sense, when applied to punishment, *put no forced interpretation upon them.*" Here the great Doctor admits, and from the evidence I have just given you, Mr. Franklin must admit, and you must admit, that when Universalists understand these words in a limited sense, when applied to *punishment*, they put no forced interpretation upon them! Their primary signification is not, and never was, *endless*; and they cannot have that meaning, unless the subject to which they are applied necessarily requires it. And we all know there is nothing in the nature of *punishment* which requires it to be *endless*; but every thing to the contrary. The gentleman's proof-text, therefore, cannot teach *endless punishment*. But as the passage does not teach the gentleman's doctrine, it will be expected that I tell you what it does teach. This I will do in as brief a manner as possible.

Eternal life: It will be necessary first to ascertain what is meant by eternal and everlasting life, as Mr. Franklin assumes that it means the life of the righteous beyond the grave, and upon this assumption argues that everlasting punishment must apply to the future existence also. I admit that if one does, both do; but I deny that either has such an application. Says our Savior: "*This is eternal life*, to know the only true God, and Jesus Christ whom thou hast sent"—Jno. 17: 2. "*He that believeth on the Son, hath everlasting life.*" Jno. 3: 36. "*Verily I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life.*" Jno. 5: 24. *Eternal life*, therefore, is something to be enjoyed in this world. A knowledge of God, and of Jesus Christ, *is* eternal life; to know, believe, and obey the Gospel, *is* life everlasting—not *will be*, in the future, but *is already*, in the present. We read that "*no murderer hath*

eternal life abiding in him;" but the christian has this eternal life *abiding* in him; it is the life of the Gospel of the kingdom.

Notice in the next place that this judgment, from which some were to "go away into everlasting punishment," and the others into "life eternal," was to take place. "When the Son of Man shall come in his glory," &c. (verse 31.) When was this to be? Hear *Alexander Campbell*: "But they saw the Lord 'come in power' and awful glory, and accomplish *all his predictions* on the deserted and devoted temple, city, and people." *Chris. Rest.* p. 174. Thus Mr. Campbell says the Son of Man came in "power and awful glory," at the destruction of Jerusalem, which is true enough. Then it was that "all nations were gathered before him"—then it was that the nations were "separated" to the right, and to the left. Then it was that the Savior said, "Come ye blessed of my Father, inherit the *kingdom* prepared for you from the foundation of the world." What kingdom was this? I answer—*the gospel kingdom*. The Jews were driven out, were placed on the left; the kingdom was taken from them and given to the Gentiles, those on the right. "Therefore I say unto you, the kingdom of God shall be taken from you, and given to another nation bringing forth the fruits thereof. Ch. 21: 43. This then is the kingdom which those on the right were invited to come and inherit—it was the *Gospel kingdom*. "And these (those on the left, the Jews) shall go away into aionion punishment, i. e. *age lasting* punishment, or the punishment of the age—but the righteous (those on the right, the Gentiles) into aionion life, the life of the age, or gospel dispensation." This I maintain to be the true meaning of the text. It is the close of the Savior's memorable account and prediction of the destruction of Jerusalem, contained in the 24th and 25th chapters of Math., and to get a correct understanding of it, the whole of that account must be taken into consideration. From the foregoing we come to the following conclusions:

1st. The 'coming of the Son of Man,' at which this judgment was to take place, meant his "coming in his kingdom"—"in the clouds of heaven," in "power" and "glory," which I abundantly showed while on the first proposition, was to take place during that generation, or the apostolic age.

2d. That "the kingdom" which was to be enjoyed by those in the "right" and from which those on the "left" were to be driven out, means the christian church, or gospel kingdom.

3d. That the life eternal mentioned in the text means the spiritual life enjoyed by the subjects of the kingdom.

4th. That the everlasting punishment means the punishment of the age, which the Jews have continued to endure ever since the dread 'judgment,' and probably will continue to endure throughout the gospel age, for it is to be age-lasting.

And 5th. That the text has no reference to the future state, and consequently can render Mr. Franklin no assistance whatever.

But I must proceed to the gentleman's next argument, as I find my time has nearly expired. I cannot do this however without first apologizing for detaining you so long on this subject, and especially on the meaning of the words *aion* and *aionion*. This is an important question, one upon which hangs not only the destiny of this debate, but the destiny of the world! What is the meaning of *aionion* punishment? is a question in which we are all interested. If *aionion*, when applied to punishment means *endless*, then alas for Universalism! and alas for a large portion of mankind! But if, on the contrary, it means a limited duration, as I have, I think, abundantly shown, then my opponent has failed, and must forever fail, to prove his proposition. Knowing this, I wished to make sure work while I was at it. Thus much by way of apology.

The gentleman quotes Heb 7: 16—"who is made, not after the law of carnal commandment, but after the power of an endless life." But his failure here consists in the fact that the word endless qualifies life, and not the priesthood of Christ! Christ was made or exists, not by the law of carnal commandment, but after the power of an endless life. The third verse explains this, "without father, without mother, without descent, having neither beginning of day nor end of life." But the word which qualifies the priesthood of Christ is *aiona*, rendered forever; for he testifieth, thou art a priest forever, after the end of Melchisedec." No one believes that Christ's priesthood will be endless. When he gives up the mediatorial reign, which he is to do at the resurrection, he will cease to be a priest. He is a priest forever—that is,

throughout his reign or dispensation, throughout the gospel age. Still he was made after the power of an endless (*akatalutou*) life, i. e., without father or mother, beginning of days or end of life. His life is to be endless, this no one doubts; but his priesthood is to be *aiona*, forever, or during the age or dispensation of his reign. Let the gentleman find the word *akatalutou* applied to punishment, and we give it up; but he must not expect to prove the endlessness of punishment, or of any thing else, by the force of *aion*, after what has been said on the meaning of that word, and its derivatives! And he must not imagine that the apostle used the word *aiona* in the 17th verse to denote the same as that of *akatalutou* in the 16th verse; for he must recollect that the one is applied to the life, the existence of Christ, while the other is applied to his priesthood! So this passage renders him no assistance.

What the gentleman says about the phrase 'forever and ever,' occurring thirteen times in the book of Revelation, I shall dispose of in a few words. First, if forever (*eis tou aiona*) means endless, then what does forever and ever (*eis tou aiona, tou aionon*) mean? If one means endless then two means more than endless! But the simple meaning is—from age to age, or, throughout the ages. When it is said "Him that liveth for ever and ever," the meaning is—Him that liveth from age to age, or throughout the ages; "and they shall reign forever and ever," that is, throughout the ages. "And he (Christ) shall reign for ever and ever." Now does not the gentleman believe that Christ will cease to reign at the resurrection, when he shall "deliver up the kingdom to God the Father," and God becomes "all in all?" Surely then Christ is not to reign throughout endless duration! This was an unfortunate reference for my friend, if he wishes to prove endless duration by "forever and ever;" for we know that Christ's reign is not to be endless if Paul is to be relied on. Christ is only to reign till he hath subdued all things unto himself" (God excepted); and then he is to give up his reign, and become subject himself to Him who put all things under him.

Of the remaining places to which the gentleman refers, it is scarcely necessary to refer. The beast and the false prophet "shall be tormented day and night, forever and ever." Is

there to be day and night in eternity? or does not this rather show that the passage has no reference to eternity?

“And the smoke of their torment ascended forever and ever.” In Isa. 34 we have something about fire and brimstone, and about the smoke ascending forever, &c., which will probably throw some light on this subject. Speaking of the land of Idumea, and of things that were to take place in this world, the prophet says, “and the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch; it shall not be quenched, night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste—none shall pass through it forever and ever.” All this had reference to things in this world; and so also I affirm of the passages the gentleman quotes from Revelation. So far then he has made a signal failure!

In my last I told you that you should not expect too much of my friend, and I quoted a number of passages from the scriptures, as being directly opposed to his doctrine. In his last he made what he called a reply to them! I will briefly notice some of his remarks.

“Death, the last enemy shall be destroyed.” This refers to the time when all will be raised from the dead. Death will then be destroyed, literally and completely destroyed. And it is the last enemy; consequently there are no enemies beyond the resurrection. All this was explained while on the second proposition. The gentleman, in reply to this passage, quotes Rev. 20—“and death and hell were cast into the lake of fire—this is the second death,” and allows this is the way death is to be destroyed! This might be, were it not that the passage in Rev. refers to scenes which have long since taken place, as I abundantly showed while on the first proposition. It is too late in the day to apply the 20th of Rev. to the future, and particularly to the resurrection, and scenes beyond it! But admitting his application of the passage, death cannot be destroyed by being cast into a second death! If the first death should thus be destroyed, the second death would still be in existence! But death, the last enemy, is to be destroyed, annihilated, which can only be done by a universal resurrection; so there will be no second death, nor any other kind of “enemy” beyond the resurrection.

His application of the passage, "all the ends of the world shall remember and turn unto the Lord," &c., needs no reply: it sufficiently refutes itself!

On the promise to Abraham, he says I "forgot to tell you that Paul teaches that the promise is to be "given to them that believe" — and that I would probably "add the words, 'and to them that believe not also.'" " No, my friends, this is not my doctrine, "twist it as he may." The promise and the thing promised are two very different things. The promise is to be given to none but them that believe; but the blessing contained in the promise is for all mankind. The gentleman would do well if he would pay some attention to this fact. God has promised to bless all mankind in Christ; this blessing is certain and absolute; but none can enjoy the promise of it but them that believe.

"God is love." "Yes," says Mr. F. "God *is* love, not *will be* love." The gentleman allows that as God is love—is good unto all, and his tender mercies are over all his works, and notwithstanding all this, he punishes men in this world for their sins, he can see no reason why he may not punish them endlessly, and still be good to them—still be love! He seems to forget that there is a remarkable difference between limited punishment, which "eventuates in good," and endless torture, which has no eventuation. A "God of love" cannot inflict an endless curse upon any of his offspring; but he can punish them, and do it in love—for it is to eventuate in good; but I deny, yes, I deny that a God of love can inflict endless punishment upon any of his creatures! These two sentiments are in direct opposition to each other; and either the one or the other must be false!

A few words now about the "degrees of glory." In the first place, I deny that a being can suffer an infinite evil whose amount of enjoyment is greater than that of his sufferings; where the good he enjoys overbalances the evil. No one denies that "a finite creature in a finite state can do something that will affect his condition in an infinite state;" but I do most solemnly deny that a finite creature in a finite state can do something that will so affect his condition in an infinite state, as to render him the subject of an infinite evil! All mankind will be infinitely better off in the future state, than they are here; yet, some will be in advance of others.

Paul and Peter, I have no doubt, will be ahead of Mr. Franklin and myself! and probably we shall be ahead of some of the Indians! But all will be positively happy; there will be no such a thing as positive evil, and therefore none can suffer an infinite evil. Mr. Franklin, I am quite sure, believes in "degrees of glory," or that some will be in advance of others in "moral and intellectual attainments," among those with whom he expects to associate in heaven. No doubt he thinks he will be superior, in some respects, to some of his weaker brethren; yet he has hardly the presumption to think he will be as great a man as Paul or Peter or John, at any rate, not immediately on his entrance into that world! Well, just what he allows in regard to them that go to heaven, I allow in regard to all mankind, for I believe that all will go there.

But the question is in regard to infinite evil; and if a difference in degrees of moral and intellectual condition in the future state, shows that some will suffer an infinite evil, then it follows that many, probably all, who go to heaven, will suffer an infinite evil! Mr. Franklin will suffer an infinite evil, because he will not be equal to Paul and Peter, to Luther and Melancthon, to Howard, Murray, and father Oberlin, all of whom, made great moral and intellectual improvements in this life; the apostles will suffer an infinite evil, because they will never become equal to the Savior!—and even the Savior himself, must sustain an infinite evil, because he will never become equal to the Father! What an idea.

It is rational to suppose, I said, that there will be difference of character in the future state—depending in some degree, upon the improvements made in this life. All will be happy—all progressing in the upward tendency; but some will be in advance of others; some will have made greater moral and intellectual improvement here, than others, and consequently, will be that much ahead of them—though all will be happy. The moral, upright individual, who has improved his faculties by cultivating a spirit of charity, benevolence, and all the higher orders of our nature, though he never "joined the church," or professed any particular creed, will be far in advance of that old, hardened, and selfish sinner, who, although a few days or months before he died, repented, got

religion, was baptised, and had his sins all pardoned ! Professions of faith, and the observance of certain church ceremonies, is not the kind of moral and intellectual improvement, of which I speak. These are all well enough in their place ; but they are only as as the shadow to the substance !

And there will be some denominations, and then again some nations, that will be far in advance of others, in the future state, as a general rule; while, of course, there will be individual exceptions to this rule. Let me illustrate. The United States, as a nation, will probably be in advance of the Mexicans, while the latter will no doubt, be in advance of Islanders of the Pacific, and the tribes of North American Indians; while those again will be in advance of the New Hollanders. In regard to denominations, I believe the Universalists, as a body, will stand at the head ; they are more intellectual as a class, than others, and they cultivate the social and moral powers more than other denominations ; have a greater benevolence—more expanded charity and love for their species—more exalted views of God and his government ; in fine, they are superior to others in all that constitutes true moral and intellectual improvement. There will be individual exceptions here, of course. We have some among us, who are no better than they should be—who are selfish, bigoted, and narrow minded as others. Next to the Universalists will probably rank the Unitarians ; they are generally a very liberal minded people, and are generally characterized for their benevolence and uprightness. They also are an intellectual people. The Quakers undoubtedly, will come in next. Many of them, as well as of Unitarians, are in reality Universalists. Besides this, they are distinguished for their real goodness ; for morality, benevolence, sympathy for the oppressed, and for the spiritual improvement. Now, of the other denominations, such as Presbyterians, Baptists, Campbellites, Methodists, &c., it is difficult to decide which should have the preference. They are all more or less selfish, bigoted, sectarian, and Pharisaical ; entertaining very limited and dishonorable views of God and his government ; and I have only time to remark that in the resurrection, I am afraid they will find that they have much to learn—that they are far, very far in the rear of many

who, until then, they had thought would not even attain the "out skirts" of heaven, much less be ranked in the "first class!"

[*Time expired.*]

MR. FRANKLIN'S FOURTH SPEECH.

GENTLEMEN AND LADIES :

I am pleased to see that my friend, Mr. Mansford, seems so fully to appreciate his situation. He feels conscious when his time has expired that his work is not done, and consequently encroaches a little more and a little more on our stipulated time every speech. I do not blame him at all for this, for I want him to have no excuse, but to have the fullest and fairest opportunity he could desire, that his failure may be attributed to no other cause, but the impossibility for any man to sustain his position. It is perfectly fair then, that he should lengthen out his speeches, as his cause really needs it, and as I am permitted to occupy the same length of time. It is true, I do not need the time to enable me to sustain my position ; but as the whole is shortly to go before the world in a book, and as I have plenty of the best of materials, I shall occupy the same length of time he did.

Although he still accuses me of "*wilful falsehood*," I cannot help admitting that he is in a better humor than he has heretofore been. He succeeded in pleasing himself so much better in his last speech than he had done before, that it gave him a momentary comfort—a short respite, from the agony he has experienced in sympathising with his darling system, to which he seems so closely wedded. Yet he seems almost as if he hates me with a most bitter hatred, because I will not or *cannot* love his dear theory. He has, no doubt, frequently recollected the consoling words, that it is through much trib-

ulation we enter into the kingdom, since our debate commenced.

He tells you, that you may take it for granted, when I talk of his anger, that I am *used up*, and don't know what else to say. But I would caution you not to be too fast in taking things for granted. This way of taking for granted what he cannot prove, is what has involved him in the present difficulty.—“Used up,” indeed! and “don't know what to say!” What mighty men these Universalian disputants are to use up every body they come in contact with! That sounded well on the ear of this community. How dreadfully I have been perplexed to find something to say! The public will judge.

After complaining about my dividing and subdividing my proposition in every speech, the gentleman now tells you, that he is “in no trouble about it.” Yet he goes immediately on to complain again, and says, “we agreed to debate a certain proposition, viz: *endless punishment*.” That is only a part of our proposition, which reads as follows: “Do the Scriptures teach that those who die in disobedience to the gospel will suffer endless punishment?” He is perfectly a man of *one idea*. He has his eye so fixed on the word *endless*, that he can scarcely see another word in the proposition.

For the sake of distinctness I divided my proposition into three, and have taken them piece by piece, and argued them. When Mr. Mansford saw the course I was about to pursue, he was perfectly disarmed, and has utterly refused to reply to some of the most pointed arguments I have advanced, on the first part of the question. All this will appear in my recapitulation.

In the last speech he decided that nothing was to the point that did not relate to the duration of punishment, and then assured you that he could not be drawn off from the question—that take what course I might choose, he would not reply to any thing that did not bear directly on the question. After thus speaking he set off as directly as he could go, and made the greater portion of his speech upon those very things which he had declared *not to the point!* When he says he will not reply to certain points, we are to understand he will do it the very first thing! This was not wilful, but a blunder he made when he was so confused that he did know what he was about.

He is now trying to escape from what he said about there being nothing at stake if Universalism is true, by accusing me of misrepresenting him, and is now greatly displeased with my head and heart on account of it. But he need not blame me, for if he is misrepresented, he did it himself, for I quoted his words precisely as he uttered them. I knew when the expression fell from his lips, that he would be startled when he would hear it quoted. But I neither misunderstood nor misrepresented him. He contended that if the doctrine of endless punishment is true, every body ought to know it, and argued from the fact that many do not know it, that it is pretty good evidence it is false. I contended then, that the fact that a much less number believe Universalism, was still better evidence that it is false. He then argues, that if the doctrine of endless punishment is true, it is of incomparably more importance that every body might know it, than it is that every body should know it if Universalism is true. On this point he said, "It is true, it would be better for the world, if every body was acquainted with Universalism, and believed in it; but then there is not so much—nothing in fact—at stake, if Universalism be true, in comparison with what there is if endless punishment be true." These are his own words, and if they misrepresent him, he ought not to have uttered them. But what reason did he give, for saying there was *comparatively "nothing in fact at stake?"* And why did he think there was so much at stake, if the doctrine of endless punishment is true? and why is it so important that all should know it? His answer is, "that they might have a chance to avoid it." Indeed; and how would they avoid it? No one has taught any plan to avoid it, that I know of, only a close and careful observance of the commandments of God. He allows then, that all ought to know it, that they might avoid it, and the only way in which they can avoid it is to obey the Lord. Then it is more important that the world should know the doctrine I am contending for, if true, than that contended for by Mr. Mansford, for if they believe in endless punishment they will obey God, to escape it, but if they believe his doctrine, they will disobey the Lord. That is just what we have been telling Universalists all the time, but I did not expect Mr. M. to own it. He has however done it in all its length and breadth. If his doctrine be true then, according to his own showing, there is *compara-*

tively "nothing in fact at stake," whether you know it or not. You are then wasting your money in paying him for preaching and writing. That is all. There is nothing new in all this, only that the gentleman should have *owned it!* That such was the fact we were well satisfied before.

We are not disputing any thing about the heathen nations who never heard the gospel, but about those who die in disobedience to the gospel. Does he understand the Bible to threaten any with punishment who do not hear the gospel or rather who have never had an opportunity to hear it? He should prove such to be the fact, before he builds any argument upon it.

I cannot get Mr. Manford to believe our Savior, when he speaks of those who should stand "without the door and knock." He contends that they will be in the kingdom at the very time the Lord said they should stand "*without*" and "*seek to enter in and shall not be able.*" Now I did not promise to convince any man in this debate who positively will not believe the clearest and most explicit statements of the Son of God. Be it whatever kingdom it may, he is here speaking of, the Lord declares they shall *stand without*, and shall cry Lord, Lord, *open unto us*, and shall strive to *enter in and shall not be able.* Does Mr. Manford believe this language? He positively does not, but on the other hand, declares and repeats it over and over again, that they were *in* all the time. Such is the desperate alternative to which he is driven, on this clear and explicit passage of the word of God.

He alleges that the Jews did strive to enter into the church, and were not able; but this I deny. The church of God has been open to the Jew as well as the Gentile, and the Jews have been invited, and are still invited, to come into the church. No one, either Jew or Gentile, ever did strive to enter into the church and was not able. This fact is one strong evidence that it did not mean the church. Mr. Manford admits that the "kingdom of God," (1 Cor. 15,) means heaven, in doing which he admits that the same words sometimes have reference to heaven, and sometimes to the church.—Then what good does it do to quote passages where "kingdom of God" means the church of God, to settle the question.

We both admit that these words are sometimes applied to the church, and sometimes to Heaven itself. The simple

question between us is, concerning which does the Savior speak in the passage in dispute. I have showed that it could not be the church; because, relative to entering into the church the Lord says, "whosoever will, may come;" but in the case before us, some are to be willing, and the Lord will not let them come. 2. In the case before us, the door is to be shut; but the door of the church will never be shut, while it is a church, to Jews or any body else. 3. In the case before us, some are to strive to enter in, but *shall not be able*; but none strive to enter into the church, without being able to enter in. 4. The time when they shall strive to enter in, is to be when they shall see Abraham, and Isaac, and Jacob, sit down in the kingdom, which will never be in the church in the present state. These four reasons he has never met, and never can meet. Mr. Manford thinks the words "thrust out of the kingdom," imply that they were in it. But if he will look at the passage carefully, he will see that the words "thrust out of the kingdom," are not in the passage. They were simply told that they should be "thrust out," and as they were not in, but standing without at the door, that must have been where they were *thrust out* from. There is not one particle of difficulty in the whole passage, so far as my side of the question is concerned, the difficulty is on the other side altogether, and my friend, Mr. Manford, feels it sensibly, too, hence his labored struggle to escape in his last speech.

The gentleman attempted some reply to my remarks relative to the ridiculous idea of the christians at Ephesus, and other distant countries from Jerusalem, "laying up a good foundation against" the destruction of Jerusalem. He however attempts to justify himself, by saying there were Jews at Ephesus and those other distant places, addressed in the apostolic letters. That does not help the matter any. The apostle wrote to the churches, a large majority of whom were Gentile converts, and all of whom, as said before, were in no more danger from the destruction of Jerusalem, than we are from the Mexican war.

Mr. Manford has now admitted that the word translated *immortality*, Ro. 2, 7, is the same word translated *incorruptibility* several times, 1 Cor. 15, yet he puts this *immortality* or *incorruptibility*, in this world in the former passage, and

in the resurrection state, in the latter. What reason does he give for so doing? No reason under Heaven, nor can he give any, unless he would come out and say, that Ro. 2, makes it conditional, and in Cor. 15, he does not discover any condition. The truth in the case is, this passage bids defiance to all cavil. The Roman disciples were already believers, and consequently in the possession of all the life and incorruptibility available in this world, but are commanded to seek incorruptibility and eternal life in another state of being. But I must hasten on, as all the gentleman has said on this point, amounts to but little, and get to the duration of punishment again as soon as possible, as he loves to hear me on that part of the subject so well.

The gentleman has talked long and loud about the character of God; and even told us that he could not, and would not if he could, love such a God as I speak of. But what kind of a God does he love? Let us see. He says: "I would not charge God with being the author of *lies*, nor of the sin and wickedness committed in the world; but still I cannot deny the fact that he is, in some sense or other, the author of every thing." How exceedingly modest! He would not charge God with being the author of lies; but he *cannot deny the fact* that *He is* in some sense or other. Is it possible, that any one can love a God who is thus boldly acknowledged to be the author of lies? and, to make the matter worse, a professed minister is so modest, so perfectly tame and candid, that he "*cannot deny the fact*." What an insult to the holiness of Almighty God! That blessed Being "*who is truth*," and "*who cannot lie*," must now be insulted and blasphemed in the presence of this assembly, to favor the most horrid system of wickedness the world ever saw! My friend, in one breath, can tell you how good God is; and then, in the next breath, tell you that he *cannot deny the fact*, that *He is* in some sense the author of lies. And what is he to rely upon to prove his doctrine? He appeals to the word of God, and when he can distort some sentence, so as to have a little the appearance of sustaining him, he calls upon you to believe it; and then turns round and tells you that he "*cannot deny the fact*," that God is in some sense, the author of lies.

He is frequently accusing me of wilful falsification, and

seems very angry about it. I looked upon it as a pretty grave charge ; but, upon reflection, I saw that it was not worth noticing, as it came from a man in such deep perplexity, that I was satisfied that he scarcely knew what he was about. But if he cannot deny that God is the author of lies in any sense, he is the worst bewildered man I have met with. I deny boldly and above-board, that God is the author of lies in any sense, and dare him to attempt to prove it. I want him to place this argument immediately after his argument founded upon the goodness of God !

In some sense, God is the author of lies, and all the wickedness in the world ! Yet he tells you that the wicked shall not go unpunished ! Punished for what, I would ask in the name of reason and common sense ? For those sins of which God is the author, I suppose ! Yet "God is good and his tender mercies are over all his works !" The pure, perfect, holy and righteous Lord God Almighty, who cannot look upon sin with the least allowance, who declared that he hated the wicked deeds of the Nicolaitans, and before whom the burning spirits fall prostrate, and exclaim, "Holy, holy, holy Lord God Almighty"—I say this blessed Being is charged here, by one who talks of his love and goodness, with being the father of lies !

He talks about endless punishment being an evil ; but in his vocabulary, evil is good and good is evil. Not only so, but all evil is to eventuate in good, and the greater the evil the greater the good resulting from it ! At this rate we may vindicate the old plea, "let us do evil that good may come," or, in other words, the more evil the more glory to God—But he tells you that the punishment of the wicked is for their good ! Not when they are punished with a sorcer punishment than death without mercy. I defy him or any other man to show that a sorcer punishment than death without mercy can be for the good of the punished. Such a punishment is for the good of others. The object of endless punishment is not for the good of the punished, but for the good of the universe around. It exhibits to man and angels the inflexibility of the threatenings of Almighty God, and commands the obedience of an intelligent universe, in the most authoritative manner possible ; and, consequently, if it fails to obtain subjection, it is because the rebellious are not capa-

ble of being governed by moral power, and consequently not capable of being happy.

The gentleman made a most brilliant quibble when he exclaimed, with so much parade, "I deny that God can see the end of endless punishment." I was not talking about God seeing the end of its duration, but I used *end* in the same sense I understood him to use it. I was talking about the object or design of punishment, and used the word *end* in that sense, of course. This was not worthy of any notice, except to show what little things a man will catch at when he has nothing better!

Mr. Manford still strives to justify himself in his churlish and peevish expression, that it is none of my business whether his hell does any good or not. But he need not try to escape in that way, for he is not entirely irresponsible yet. The Bible speaks of hell, second death, punishment, tormenting, suffering, vengeance, fierceness, and wrath, of Almighty God, &c., &c. I undertake to say that these expressions refer to an endless punishment, in the coming world. He tries to confine such expressions to something in this world. He contends that they cannot have the application I give them, because he cannot see that such a punishment will do any good. I then make the same objection to his application.—He then meets me with the overwhelming and irrefutable argument that it is none of my business about his hell! How courteous! How mild the advocate of the blessed doctrine of universal salvation! How it constrains the heart to love the doctrine which inspires such lovely language! After talking of a hell in this world, which can neither be seen, felt, or suffered, and which the thousands of its inmates know nothing about, not so much as to believe it has any existence, much less that they are in it all the time, and which he has now failed to point out, after spending almost three days in debate, and being called upon again and again to do it—I say after all this, he gets up and asks what good an endless hell will do? and then, when, asked what good such a hell as he talks about will do, he politely answers: "It is none of your business!" No, my neighbors, it is none of our business, I suppose, what kind of silly nonsense shall be peddled out in our great community! If it is the most simple and sickening stuff in creation, we must bite in our lips and

look just as grave as though we were listening to any oracle from Heaven, for it is none of our business!"

I now come to the gentleman's "most distinguished consideration" of my argument, and if his most "distinguished" consideration shall be found a failure, of course his less distinguished considerations must fail. The first thing he attempts is to dodge the whole question, and escape entirely from the word in dispute; but he need make no such efforts, for he is bound to come square up to the work and meet the question full in the face, or show to this audience that he cannot. The word to which I refer occurs twice, Matt. 25; 46, and once is translated *everlasting* and once *eternal*. That Greek word is *aionion*. This word has been in the lips of every Universalian preacher and talker throughout the land, during the last twenty years, and upon it they have defied all creation. But now that the word is brought into debate, and we have a large and listening crowd, anxious to hear what can be said upon it, and what is the first move of Mr. Mansford? Why, he tells you that it means the same as another word, and then sets off in a great parade to give a long string of authorities, defining that other word. But if *aionion* means the same as *aion*, why did he not proceed to give the definitions of *aionion* in the place of *aion*? The reason is clear. He knew well that such a course would seal the fate of our argument. But if he wished to investigate the question fairly why did he not open the lexicon and read out to you the definition of this very word (*aionion*) found in the passage in dispute? For a very good reason, viz: That definition is just as much against him, and just as much in my favor as it could be. The first definition is "unlimited as to duration." Now, he gives you Greenfield on *aion*, and when he did so, the lexicon was open at the very place where the word in question was to be found, and his eye was within one inch of the spot where that word was defined "unlimited as to duration." Why did he not give the definition of the word in dispute? Can he or any other of his friends answer that question? He tells you that *aion* means the same thing. I deny it. The lexicons give the words different meanings, and that is sufficient evidence to any man who regards their authority, that they do not mean the same thing.

The very fact of Mr. Manford's attempting to escape the issue on *aionion* and get off to a word not in the passage, is a most manifest evidence that he knew that he could not stand the proper issue. If it were even granted that the words mean the same, there would still be no reason for deserting the one in question, and quoting the definitions of another word; but on the contrary, let him stick to the definitions of the word in question.

I do not indulge much in quoting human authorities in discussions, as they prove nothing any way, only to fill up and make a long speech, when a man is unable to say any thing himself; but to prove the sincerity of Mr. M's great regard for Dr. A. Clark, I will give you a few words from him on the *passage* and the *word* in question, as follows:

“‘Everlasting punishment.’ No appeal, no remedy, to all eternity! no *end* to the punishment of those, whose final impenitence manifests in them an eternal *will* and *desire* to sin. By dying in a settled *opposition* to God, they cast themselves into a *necessity* of continuing in an *eternal aversion* from Him. But some are of opinion that this punishment shall have *an end*; this is as likely as that the glory of the righteous shall have an end; for the same word is used to express the duration of the punishment, as is used to express the duration of the state of glory. I have seen the best things that have been written in favor of the final redemption of the damned spirits; but I never saw an answer to the argument against the doctrine, drawn from this verse, but what sound learning and criticism should be ashamed to acknowledge. The original word is certainly to be taken in its proper grammatical sense, *continued being, NEVER ENDING.*”

Thus Dr. Clark deposes against him in the meaning of the passage and the meaning of the word in question. You will now see how much he cares for Dr. Clark.

If the gentleman cares any thing for authorities, I should think he would pay some attention to the *seventy* learned translators, who have translated the word *aionion* by *eternal* and *everlasting*, which words are defined by Webster, “*continuing without end, immortal.*” But he can set all authority aside by one bare assertion, by telling you that it means the same as another word, and then expend his whole force on

that other word, without touching the word in dispute. No man can ever learn the truth in that way.

In the passage, "these shall go away into everlasting punishment; but the righteous into life eternal," the word *aionion* from which we have *everlasting* and *eternal*, expresses *duration* and nothing else, and that it means unlimited duration, I think, I shall come very near making the gentleman acknowledge.

He has quoted several passages to show that we have *eternal life* in this world, but we only have it prospectively. But suppose I take him at his word, and admit that we have it in actual possession; what then? The eternal life, he woud say, is enjoyed by the christian in this world. But will it *ever end*? He told me, in a private conversation, that it would not; but that eternal life began here, and will continue on perpetually. Well, what is the word *eternal* prefixed to it for? To express its *duration*, and nothing else under heaven. Well, then, it expresses perpetual duration, for he dare not say the "eternal life" there spoken of will ever end. And he has admitted that if the life belongs after death, the punishment does also. Here, then, I have literally taken him prisoner, and have him now at my disposal. In speaking of the "eternal life" and "everlasting punishment," and of my applying them to the after-death state, he complains of me and allows they do not have that application, but says, "I admit that if one does, both do." But he contends that "eternal life" is in this world, but admits that it will *never end*; and I have shown that the very same word that expresses its duration, in the same sentence, from the lips of the same speaker, expresses the duration of the punishment of the wicked. From this, no man ever did escape, or ever can.

The gentleman, feeling sensible that he was failing, happened to think of his signal failure on the first proposition, and set off to make a quotation from A. Campbell, to help him out; but I do not consider that my part of the argument requires any additional support, and therefore shall not pay any farther attention to this point.

On Heb. 7: 16, Mr. M. either did not understand my argument, or else he did not wish this audience to understand it, I care not which. He has not touched the argument. I

did not go to this passage to find punishment, but to get a definition of the word *eternal*. The assertion is here made that Christ was made a priest after the power of an *endless life*, by Paul ; who proceeded in the very next words to prove his assertion, from the expression, “Thou art a priest *forever*.” It is no difference to me, whether you apply it to the priest or the life of the priesthood, because *endless* and *forever* are both applied to the same thing, and I deny that either one or the other will ever end. There is no escape from this definition.

To my argument, drawn from the use of the expression “forever and ever,” in the thirteen times which it occurs in the book of Revelations, the gentleman has scarcely attempted any reply. I must detain you a few moments, however, to notice what little he has attempted to say on that point. He allows the reign of Christ will come to an end at the resurrection. It appears to me that he has a monstrous poor memory. While on his affirmative, he quoted Rev. 5: 13, and applied it to the resurrection state, and I am sure Christ is there represented as sitting upon the throne. In verse 6 of the same chapter, he is represented as sitting in the midst of the throne. But I shall now use the opportunity, to show how unfounded another assertion he made in his last speech was. He asserted that I could not find another place where “kingdom,” “kingdom of God,” or “kingdom of Christ” meant heaven itself, besides the one produced, 1 Cor. 15: 50. Well, I am now ready to make a trial. Look then at 2 Pet. 1: 11, and see what kingdom is there spoken of. To the disciples—those already in the church, or as he expresses it, verse 1, “to them that have obtained like precious faith with us,” to whom “his divine power had given all things that pertain to life and godliness,” that they “might be partakers of the divine nature”—to those he gives the command, “besides all this,” to “add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity.” He further alleges that IF they would do this, they *should never fall*, but on the other hand, should make their calling and election sure; “for, says the apostle, “so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.” This could not mean

the church, for they had already entered into the church or the kingdom here, but he now tells how they may gain an admittance into the everlasting (*aionion*) kingdom of Christ. Christ then has an everlasting or eternal kingdom, and what is worse for my friend, is the fact that the entrance into it is conditional.

Having now found an eternal kingdom of Christ, I shall refer to one verse to establish two points, 1. That the government of Jesus Christ, shall have no end. 2. That *forever* means that which shall have no end. I will read the verse. "Of the increase and peace of his government, there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."—Isa. 9: 7. I now put it to the gentleman to tell us whether he believes the words of the prophet, when he says, "of the increase of his government and peace, there shall be no end." What is here called "government" is called "kingdom" just below, and that which "shall have no end" is declared to be "henceforth even forever." Thus then, I have produced a definition of *forever*, and found it to be that which is declared to have "no end." The declaration then, of Paul, that he shall deliver the kingdom to God, is no evidence that the reign of Christ will cease or the reign of the Saints with Him. The gentleman allowed this reference was unfortunate, and it does appear so to him, but not to my argument.

He has made one other objection to my argument; which is that there will be no day and night in eternity. I should like to know how he proves that there will be no night in eternity. It is true, we find the expression, "there shall be no night there,"—Rev. 21: 25; but he has applied all that to the church here on earth, and denied that it had any reference to the eternal state. Thus he seems capable of applying a passage to the church when on one part of the argument, to avoid one point, and then turn round and apply the same to eternity, to get out of another difficulty! But I will not hold him to his application of this passage to the church on earth, for that is evidently wrong, and he is right now in referring it to eternity. The expression occurs again, (Rev. 22: 5,) and the reason is given why there will be no night there. I will read the passage: "And there shall be no night there; and they need no candle, neither light of the

sun ; for the Lord giveth them light, and they shall reign forever and ever." It is in eternity surely, but there is nothing said about day and night having ceased. But simply the assertion is made that "there shall be no night there," in the holy city that John saw descend from God, out of heaven. And there, in eternity, the Saints shall reign forever and ever, in the eternal kingdom, which has no end. The reason assigned for there being no night there, is not that day and night have ceased, but because the "Lord God giveth them light." Not only so, but one of the passages states explicitly, that "the gates of it shall not be shut at all by day," which shows positively, that there shall be day there. But if you will turn to Rev. 7: 15, you will hear it said of those who come up out of great tribulation, and are before the throne of God in His temple, that they serve Him "day and night." But it is asserted, (Heb. 1: 12,) of God, that "thy years shall not fail." If he believes this passage, there is an end to all he has said about no day and night in eternity, for you cannot have years without days, and "the years of God fail not."

I have now fully and fairly met and set aside every objection he has made to my argument on the words "forever and ever," as used in Revelations ; and have shown that the expression is applied to the eternal state. The very same words then, used to express the duration of the shouts of the triumphant hosts before the throne of God, and the very same words used to express the duration of the existence of God, are used to express the duration of the punishment of the wicked. The man whose soul shall be destroyed in hell, after the death of the body, be exposed to eternal damnation, everlasting punishment, and be tormented day and night forever and ever, will as certainly find himself abandoned to ceaseless punishment, as that the Bible contains a revelation from God. It is true, all words have been used in a limited sense ; but this does not destroy their force at all, when used in their literal signification. Even the word "endless" is used in the Bible, in a limited sense, when Paul speaks of endless genealogies, yet the gentleman never thought of appealing to this, to show that it did not mean literally, endless.—Heb. 7: 16. Even the words perpetually, ceaseless, and every other word in human speech may be, and are frequently used in the same way, but

this affects not their literal import in the least. I defy the gentleman to show that the words I am applying to the future punishment of the wicked, in the passages upon which I rely, have the least indication of figurative use or anything but the most full, clear, and literal meaning. Let him try it, and see where he will land.

Finding that he could not reply to my argument, the gentleman left the point in dispute, after a very short effort, and attempted to build up his affirmative argument, upon which he made such a manifest failure on yesterday. He did this for two reasons: 1. He had nothing to offer on our proposition, which he was willing to submit to my examination. 2. He wished to get me off from the question, that I might not expose his theory any further. And I might add as a third reason, that he was conscious that his day's work on yesterday, needed mending. But I hope you will observe the difference between him and myself. Those points upon which I told you not to expect too much of him, he has carefully avoided, without any examination. He has just left his brethren to work their way out the best way they could. But those points upon which, he told you not to expect too much from me, have been taken up and examined in regular order, and Universalism set in the shade. You will notice all this. It shows at whose door the trouble lies.

The gentleman has never got clear of his admission made in his first speech, that he "believes that improving or neglecting to improve our talents in this world, will in some degree, effect our condition" in the world to come. I told him that he would repent of the admission for many years to come. He would not believe me. But you have now seen that it has already haunted him like the ghost did the superstitious in former years. Yes, after twisting, turning, and manoeuvring every way he can, still it haunts him, and had he only the power to call it back, it would most assuredly never gain utterance. But the thing has gone from him, and he cannot call it back. I tried to show him and his brethren that he was right, and consequently, that they need not be so much excited about it; for the Savior referred the effects of the improvement and neglecting to improve our talents in this world, to the world to come; but he will not have the Savior with him, but confines his words to the present state. But I

cannot see into the propriety of this. Can he reasonably refer the effect of improving or neglecting to improve our talents in this life, to the future state, and then when the Savior does the same thing, limit the effects to this life? He never can, and all the plastering in creation, will never mend the matter, but will rather make it worse.

He has admitted that the act of neglecting to improve a man's talents in this world, may subject him to some of the lower degrees of glory in heaven, and being thus in the rear when he enters heaven, he may thus continue perpetually. I maintain then, that whatever subjected him to the lower degrees at the start, and consequently keeps him there perpetually, is an infinite evil, and as such deprives him of many degrees of happiness in the world without end. Thus the principle is granted, that by a man's own neglect in this life, he may forfeit happiness in the life to come. Then, you only need extend the same principle far enough to take a man from the lowest degree of happiness, a single step lower, and you are to where there is no happiness at all, but misery. But the concession is still wider than that. If the mere want of improvement, as he has now granted, in this life, can subject a man to the lowest seat in heaven, what shall we say of him who not only lacks this good action, but spends his life in bad action—in opposition to the will of God? He has not only neglected to do good, which the gentleman admits will subject him to the lowest degree in glory, but he has added to this all the evil action he could, which will, upon the same principle, reduce him below the lowest degree in happiness, and when he gets below all happiness, he is miserable. Out of thine own mouth, thou art condemned.

Universalists have talked much about the Pharisaical spirit of other denominations. I could but think of this when the gentleman was picturing off with such an air of self-importance the exalted station, the superlatively magnificent and commanding position the Universalists are to occupy in heaven, transported high over all; from which eminence, he appeared to anticipate, he will shortly look down with ineffable contempt and disdain upon all the poor publicans in creation, who are so ignorant as to stand at a distance, crying "God be merciful to me a sinner," not knowing that great mystery, not only

"kept secret since the world began," to apostolic times, but not even revealed by Christ and all the apostles, that all liars, thieves, robbers, whoremongers, and vilians of every grade shall be made holy and happy in heaven! How appropriately he might have prayed as follows : "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast thrice a week, I give tithes of all that I possess." "Charity nameth not itself, is not puffed up." "Let him who thinks he stands take heed lest he fall." "Be not high-minded" "Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." "Look diligently lest any man fail of the grace of God." I could but look upon the close of Mr. Manford's last speech as a kind of burlesque on his own brethren! He could not tell them gravely of their superior intelligence or moral worth, surely. They do not claim to be better than their neighbors are—they are satisfied with being as good. But I have no personal reflections to offer. It is the doctrine we have to do with. The gentleman may enjoy his imaginary elevation, but the Lord says, "he that exalteth himself shall be humbled."

I lay it down as an indisputable fact that all human laws ever made have had their penalties, and that a law without any penalty would be no law at all. From this we get the consent of all the law-makers in all the world, that it is not only right that we should be punished for transgression, but that it is reasonable. To this my friend agrees, and quotes the words, "though hand join in hand, the wicked shall not go unpunished." This expression is as literally true as any other found in all the bible. Not only the general consent of mankind decided that man ought to be punished for crime, but that for some crimes he ought to be punished with the severest punishment in the power of man to inflict.

'Well I now ask the question, does an adequate punishment for all sins committed in this life take place before death? Every man of reason is bound to say no. Suppose a man has committed the most aggravated murder, and while his hands are yet stained with the blood of innocence, he is stricken with a shock of lightning, and thus taken out of the world without feeling the first pang of punishment? Every man of reason knows that in such cases no adequate punish-

ment is inflicted in this life, yet my friend admits that he shall not go unpunished. Then he must be punished after death. I defy him to escape the conclusion.

For, such crimes as I have alluded to, by the general consent of mankind, are punished as long as it is in the power of man to punish, and the only reason why a punishment of greater duration is not inflicted, is because it is not in the power of man to inflict it. The idea of a punishment of great duration, is not repugnant to the reason of mankind then. It is further to be observed that the time during which any one is engaged in the commission of a crime, has nothing to do with the duration of the punishment: for some crimes committed in the shortest time, we inflict punishment of the greatest duration. This is not at all contrary to the common sense of mankind, but accords with it. What goes further to show that punishment of great duration is reasonable, is the fact that the mischief done in a short time by the transgressor, is of such great duration. The gentleman has admitted that the effects of neglecting to improve our talents in life will follow us into the resurrection state and by so doing has virtually admitted that they will never cease. If then, as he has now admitted, our conduct in this life will affect the heavenly state perpetually, and if a man shall determine to act through his whole life in such a way as shall affect the happiness of the eternal state perpetually, where is there any thing unreasonable in his being punished perpetually?

Look at the consequences that may follow the conduct of one wicked man, and then ask yourself if it is unreasonable that Almighty God wou'd inflict an endless punishment upon such, and thus make him an example to men and angels forever and ever. How many countless millions would it take to tell the injury done the human race by one Mahomet? Rivers of innocent blood lift up the cry to God for vengeance, not in the pitiful tones of my friend, but in the language of the holy martyr and witnesses of Jesus, viz: "how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. [Time expired.]

MR. MANFORD'S FOURTH SPEECH.

RESPECTED AUDITORS:

Mr. Franklin complained of me, and I acknowledge justly, for overrunning my time, in my last speech; but I had just so much to say, and I wished to say it while I was at it. But I promise not to do so this time. I shall probably fall short of my time in this speech, as much as I went beyond it in my last, which I will cheerfully give him; for honestly, my friends, I see but little in his last speech that demands a reply from me! Indeed I hardly know where to begin; for, as you are all aware, the most of his time was taken up in either describing to you my feelings and emotions, the unhappy condition in which I felt myself, how badly he had "used me up," &c., or in going over matters that have been gone over and over again, all this day, I may say—to all of which, it does seem to me, it is hardly necessary for me to reply! || He has said nothing new on these points—nothing but what he has said before, two or three times, and nothing but what I have fairly, and I think successfully replied to. Were I to take up your time in replying to them again in detail, he would probably repeat over again just what he has said before, and would tell you he had refuted me—that I had failed, &c.

And what is still stranger, is, that he has not advanced a *single step* since his previous speech! Not a new argument, not a new proof-text, did he advance in his last speech! The presumption is that he is through—that he has done all he can do. And what has he done? I only assert what you all know, when I say he has introduced but barely one proof-text, and that is the passage in the 25th of Matthew! Previous to introducing this passage, he wandered from the point, trying to prove this, that, and the other, which, it proved, could have but little or no bearing on the question at issue—the endless punishment of the wicked. I finally succeeded in bringing him to the point; he set down his stakes on the passage, "These shall go away into everlast-

ing punishment, but the righteous into life eternal,"—and said on this he relied as proof direct in favor of his proposition. To a consideration of this passage, I devoted a considerable portion of my last speech; in which I believe I showed clearly and incontrovertibly that the passage not only cannot be relied on to teach the doctrine of endless punishment, but that it has reference to events which have long since transpired. I showed this, first, by a reference to the meaning of the original word rendered everlasting in the passage, and second, by a consideration of the passage in its connection, ascertaining thereby its true meaning.

And what has Mr. Franklin said in refutation of my arguments? Yes, what has he said! Why, simply, that instead of giving you the definition of *aionion*, the word rendered *everlasting*, I confined myself to an entirely different word! Now, this is all sheer humbuggery, and affected ignorance! He knows better. I first took up the word *aion*, the noun from which *aionion* is derived, and showed its definition by an appeal to a long list of authorities. This was the proper course. I might have gone further back and taken up the *root* of the word *aei*, from which *aion* is derived; and I intended to do so, should it become necessary; for this is the only true way of getting at the meaning of doubtful words. I showed that *aion* did not mean endless—that its proper meaning was "age," "indefinite duration," &c. I also laid it down as a rule which cannot be denied, and which Mr. Franklin did not pretend to deny, that no *adjective* can mean more than the *noun* from which it is derived; and consequently that as *aionion* is the adjective derived from *aion*, it could not and did not of itself, mean *endless*. I deny that *aion* and *aionion* are two different words; they are but different forms of the same word, the one being the noun and the other the adjective. And to get at the meaning of an adjective, it is customary, and it is proper and right, first to obtain the meaning of the noun from which it is derived. And it is shown, as it was in my last, that the noun does not mean endless. I defy the world to show that the adjective has that meaning! It cannot be done. No adjective can mean more than its noun. This argument the gentleman did not touch, nor attempt to touch!

But I did not confine myself to the noun, as he said: after

giving the definition of *aion* from some sixteen or eighteen different lexicons, commentators and divines, among whom are Donnegan, Parkhurst, Priestley, Watts, and Alexander Campbell—and ascertaining beyond doubt or possibility of mistake that its proper and radical meaning is *limited* or *indefinite duration*—an *age* or *dispensation*—I gave you the admissions of several eminent theologians and believers in endless punishment, that the adjective form of the word did not, and could not, necessarily mean endless duration. Among these are Drs. Watts and Macknight—the latter of which I will here read again, as it may have escaped my friend's attention, and as Macknight is universally acknowledged by his friends to be good authority. Let it be understood that he was a believer in the doctrine of endless punishment, and that while trying to prove this doctrine from these very words, he makes this admission. It is on this account the more valuable. Truth compelled him to decide against his own favorite doctrine. He says: “These words—*aion* and *aionion*—being *ambiguous*, are *ALWAYS* to be understood according to the nature and circumstances of the things to which they are applied.” Again he says: “I must be so candid as to acknowledge, that the use of these terms, *forever*, *eternal* and *everlasting*, in other passages of scripture, shows that they who understand these words *in a limited sense*, when applied to punishment, put no *forced* interpretation upon them.” Here my friends, is authority, and good authority, on the word *aionion*. Universalists then, when they understand these words in a limited sense, when applied to punishment, put no forced construction upon them—they understand them in their natural and proper meaning.

Mr. Franklin wished to know why I did not give you Greenfield's and Clarke's definition of *aionion*? I will tell you. Those men were partialists, and believers in endless punishment; and notwithstanding their definition of the noun *aion*, is *age*, *limited duration*, &c., they think *aionion* means endless—and why? Simply because they wish to prove their notion of endless punishment by it! They were theologians; and in defining these words, they do not give their original and classic meaning, so much as what they think is their meaning in the New Testament. I do not take these men's definition of controverted words and pas-

sages, except where they testify against themselves! A man's testimony in favor of himself is not admissible; but when he testifies against himself, his testimony is doubly valuable—for no man, it is presumed, would testify against himself, except compelled by truth and candor to do so. This is the reason why I rely upon these men when they testify in my favor, and reject them when they testify against me; for when they do this, they testify in favor of themselves, and I cannot take their testimony. I care not what Clarke, or Greenfield, or any one else says in *favor* of endless punishment; but when they say any thing against it, I set it down as valuable, for it is presumed they would not say any thing against it, unless compelled by facts to do so.

But notwithstanding Mr. Franklin objects to my going to the noun to ascertain the meaning of the adjective, he does what amounts to the same thing. In Heb. 7, he quotes the passage, "Who is made, not after the law of a criminal commandment, but after the power of an endless life," and then read the next verse: "Thou are a priest forever after the order of Melchisedek," because used as synonymous with that word. This position is false, as I abundantly showed in my last speech. The word forever is not used as synonymous with endless. In the first instance, endless is applied to the life of Christ; he was made, not a priest, but was made a living being, the Son of God, "after the power of an endless life." Then in the next verse his priesthood is referred to: "Thou art a priest forever after the order of Melchisedek." This fact was made so plain, and the gentleman's position so completely exposed in my last, that his only remedy was to take this position that Christ's priesthood will be endless! And therefore, as his priesthood will be endless, of course forever must mean endless! I will rout the gentleman from his position, however, before I sit down.

But what I wish you to notice here is, that the word rendered forever is not *aionion*. According to his own logic, he has gone to an entirely different word to get the meaning of *aionion*! The word, or rather phrase is *eis tou aiona*—being the adverbial form of the noun *aion*. It is no nearer *aionion* than *aion* is; and instead of going to *aiona* for the meaning of *aionion*, it would be far more proper to go to *aionion* for the meaning *aiona*! The gentleman seems to

do every thing, and have every thing wrong end foremost! But there is no other way, as I before stated, of obtaining the meaning of either *aionion* or *aion*, except by going to the noun from which they are derived; or by going still further back to the original roots, *aei* and *on*. This the gentleman dare not do! You see now what his great bluster about my going to a different word to get the meaning of *aionion* amounts to! It was all gammon, and only said for effect! Besides this he has done the same thing; but, unlike me, he has failed.

But as the gentleman intimates that he cares but little about human authorities, I will give him something from the Bible. Macknight, you recollect, says: "The use of the terms forever, everlasting, &c., in other passages of Scripture, shows that they who understand these words in a limited sense, when applied to punishment, put no forced interpretation upon them." This he says he is bound to acknowledge. Let us therefore refer to "the use of these words in other passages of the Scripture," and see how the case stands. This, after all, is the proper way to interpret Scripture language and phrases. Let the Old Testament interpret the New, says Alexander Campbell, as I showed you while on the first proposition.

1st. EVERLASTING. "And I will give unto thee and thy seed, all the land of Canaan, for an *everlasting* possession"—Gen. 17, 8.

"And I will make of thee a multitude of people, and will give this land (Canaan) to thy seed after thee, for an *everlasting* possession."—Gen. 48, 4.

Now was this possession to be endless? No, for it has ceased long ago! But let us read some more. "Unto the utmost bounds of the *everlasting* hills"—"The *everlasting* mountains were scattered."—Hab. 3, 6. The gentleman believes that the everlasting hills and mountains will all be destroyed when the world comes to an end!

"For their anointing shall surely be an *everlasting* priesthood."—Exod. 40, 15. "And he (Phinehas) shall have it, and his seed after him, even the covenant, for an *everlasting* priesthood."—Num. 25, 13. "And this shall be an *everlasting* statute unto you, to make an atonement for the children of Israel once every year."—Lev. 16, 34. Was

the priesthood to be of endless duration ? or has it not long since been abolished by the priesthood of Christ ? Such my friends, is a sample of the Bible use of this word. Let us now read something about another word, which Mr. Franklin thinks means endless duration.

2d. FOREVER. "He (Solomon) shall build me an house, and I will establish it *forever*."—1 Chron. 17, 12. This house although established forever, has long since been torn down and destroyed ! "For the land which thou seest, to thee, (Abram) will I give it, and to thy seed forever."—Gen. 13, 15. "You shall keep it (the passover) a feast by an ordinance forever."—Exod. 12, 14. Was the observance of the passover to be of endless duration ? "They shall be your bondsmen forever."—Lev. 25, 46. Were they to be bondsmen throughout endless duration ? "I went to the bottom of the mountains ; the earth with her bars was about me forever"—that is, three days !—Jonah 2, 6. "The righteous shall inherit the land, and dwell therein forever."—Ps. 37, 29. Are the righteous to dwell in a land endlessly ? "And his master shall bore his ear through with an awl, and he shall serve him forever"—that is, as long as he live.—Exod. 21, 6. "And they shall dwell in the land that I have given my servant Jacob, wherein your fathers have dwelt, and they shall dwell therein, forever ; and my servant David shall be their prince forever."—Ezek. 27, 25. This needs no comment. "But Judah shall dwell forever, and Jerusalem from generation to generation"—from *genea* to *genea*. "For I have told him that I will judge his house forever, for the iniquity which he knoweth." Will the Almighty be endlessly judging the house of Eli ? And if to judge forever does not mean endless judgment, why should to punish forever mean endless punishment ? Can any one tell ? Paul writing to Philemon says of Onesimus,—"For perhaps he departed for a season, that thou shouldst receive him forever"—not endlessly, surely !

I might go on and occupy my whole time in referring to passages of this kind, where these words are undoubtedly used in a limited sense ; and then not refer to one half of the places. Indeed this seems to be the most common use of them throughout the Bible, and it is a question with me, whether there is a solitary place in the Bible where either of

them strictly denotes eternity, or endless duration! Let it be remembered that in all of these places to which I have referred, the words rendered everlasting and forever—*aionion* and *aiona* in the original Greek, are the same words which Mr. Franklin relies on to prove his favorite doctrine of endless sin and suffering!

And now, from the fact that in so many places in the Bible, yea, almost universally, these words are used in a limited sense, which cannot be denied, I lay it down as a rule which admits of no denial, that the common Bible use of them is limited, indefinite duration; and I call on Mr. F. to show why we should depart from the primary and Bible use of these words, when applied to punishment?

This he has to do or give up the controversy. I affirm what I *know* to be true, that these words can *never* signify endless duration, unless the things to which they are applied necessarily of themselves require such a signification!—When applied to God and the duration of his throne and existence, they may mean endless; yet, in this case it is doubtful whether they ever have that meaning. Says the celebrated Scarleut, “When the reader meets with the phrase *aionion God*, he will understand thereby that God reigns throughout all the *aions*, or ages; whether past, present, or to come; and *aionion spirit* is the spirit of God which has presided over the church in all *aions*, or ages.” But, one thing is certain, if it means endless in such cases, it is because the subject to which it is applied necessarily requires it, and not from any force in the adjective. This being a fact which no man can successfully controvert, it follows that before Mr. F. can claim any assistance from the phrase *aionion punishment*, he must show some good reason from the nature and character of the punishment itself, why it should be endless. I deny that there is anything in the nature of punishment, human or divine, which requires that it should be endless: nay, I go further—I deny the possibility of the thing;—First, because no being could endure endless punishment—it would gradually give way under it; and finally cease to exist. Endless punishment, therefore, is an impossibility. Second, because the word rendered punishment in the text (*Kolasis*) forbids such an idea. It means to *chastise*, to punish for the object of reformation. The first and pri-

mary meaning given by Greenfield is *chastisement*. You may have an *aionion* chastisement, a long, enduring chastisement; but, to talk of an *endless* chastisement is a solipsism!

A few more words on this subject and I pass to something else. 1st. *Aionion* and *aiona* rendered everlasting and forever, are derived from *AION*, the noun. 2d. I affirm, and have proved, that *aion* does not mean endless. I therefore lay down the following syllogism, to which I invite the gentleman's special attention, and which I challenge him to refute!

1. No adjective nor adverb can mean more than the noun from which it is derived.

2. But *aionion* and *aiona* are derived from *aion*, which does not mean endless;

3. Therefore, *aionion* and *aiona* do not mean endless.

Here I set down my stakes, with assurance of perfect security; and the gentleman can either come up to the work now and make an attempt to defend his cause, or do as he did on the phrase "this generation"—silently back out, and thus let it all go by the board!

The gentleman affirms that Christ's reign as Priest and King is to be endless. He does this in order to show that the word *forever* means endless, because it is said "He was made a priest forever after the order of Melchisedek." All I have to say, is, that he and Paul are at direct antipodes on this point;—you can believe which you please. Paul says in 1 Cor. 15: "For he (Christ) must reign TILL he hath put all enemies under his feet." How much longer will he reign *after* he has put all enemies under his feet? Hear what the apostle says: "And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all."—So, when all things shall be subdued unto Christ, *then* his reign and his priesthood will cease, will be at an end—at any rate his priesthood, for there will be no more occasion for a priest; all will have been subdued, and the Son also himself will become subject unto the Father, and God be all in all. So much, then, for being "made a priest *forever*." It only means throughout, or during the New Dispensation—the reign of the Messiah.

In attempting to controvert the position that "the reign of Christ will come to an end at the resurrection," the gentleman refers to Rev. 5: 13, which I said referred to the resurrection state; and says he is "sure Christ is there represented as sitting upon his throne." Now, I am "sure" Christ is NOT so represented at all! Let us read the passage: "And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that is in them, heard I saying, blessing, and honor, and glory, and power be unto HIM that sitteth upon the throne, AND unto the Lamb." It is God, and not the Lamb, or Christ, that is "represented as sitting upon the throne!" This was quite a mistake!

While I think of it I will just notice another failure the gentleman made, although it is not of much consequence. In my last I challenged him to produce another place in the Bible besides 1 Cor 15: 50, where 'kingdom,' 'kingdom of heaven,' or "kingdom of God," means Heaven itself. He says he is ready to make the trial, and in making the trial, refers to 2 Pet. 1: 11—"For so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Now, this was said but a few years previous to the destruction of the Jewish state and the establishment of Christ's kingdom on earth; and the simple, unmistakable meaning of the apostle is, that all who at that time lived, if they continued in faith and good works, "an entrance should be ministered unto them abundantly into the everlasting kingdom of Christ"—the kingdom which he was then to set up and establish on earth. Nothing else is intended. I boldly affirm that if the passage does not mean the reign or kingdom of Christ on earth, then there is not a passage in the Bible which has such a meaning! The thing is so plain that it needs no argument to prove it. The gentleman's "trial" therefore, is a—failure.

What he said about my making God "the author of lies," is too low, mean, and contemptible to need a serious reply! He avoids the true issue on this point; and, in order to shield himself, endeavors to draw your attention by telling you I say God is "the author of lies!" I said no such thing, and he knows it! and I hold him up here before this audience as a man who can villify, misrepresent, and pervert arguments

which he cannot meet—willingly and with malice afore-thought! I scorn such conduct! I look upon it as childish and contemptible to the last degree! Why did he not meet my argument like a man and not as a demagogue? I have said that God is the first cause of everything—and, therefore, in some sense or other, he must be the *author* of everything. And why did I say this? Because I maintained that if endless punishment be true, then God is the author of it, and consequently, the author of an infinite evil! For God made man just what he is, and if there be an endless hell, God made that, and if there be a devil, God made him also, (or he is self-existent,) for 'he made everything that was made.' Now, if man's conduct, or *sin*, plunges him into interminable ruin for which there is no remedy, then God is the author of it, for he saw beforehand the end from the beginning, and seeing this, he made man with a perfect knowledge that his existence would terminate in endless and irretrievable ruin! But foreknowledge with God, as to the termination or results of his own works, is the same as foreordination; and therefore, the doctrine of endless punishment being an END, reflects upon God's character, and robs him not only of his glory, but of the last particle of goodness! But to return.

If a man makes a machine which in its operation, proves injurious to community, perhaps destructive to human life, that man is in one sense, the author of evil—yet he may be one of the best men in the world, having the least evil intention towards any one. So with God. He has made many a wonderful machine! capable of doing good or evil, and instituted certain laws by which to reward him for his good, and punish him for his evil deeds, so that there may be as much good, and as little evil in the world as possible. Man sins. God is not the author of his sins, in any other sense than he is the author of man; and that he is the author of man, no one denies. Mr. Franklin believes this, and he knows that I do not make God the author of sin, in any other sense than this—which he himself believes. God does not, and cannot sin; for he is infinitely holy! but he has made man, who does sin, and this is all I contend for. He is therefore, responsible for man's conduct, the same as a parent is responsible for the conduct of his children; otherwise

God would not punish and reward man for his conduct. Sin and evil, I maintain, are but incidental to mortal existence; but should they finally eventuate in infinite evil, in endless sinning, then God will be responsible for it, he will be the author of it—for it will be an end, an eventuation of his own government and works; so if endless punishment be true, there is no way to avoid the conclusion that God will be the author of it, and consequently, the author of an infinite evil !

Now let the gentleman come forward and meet this argument, or hold his peace, and not take up sin in the abstract, and accuse me again of saying that God is the author of it ! I say not that God is the author of sin, in the abstract; he is the author of man, and man is the author of sin. Should the gentleman say again that “the devil” is the author of sin, all I ask of him is to tell us who is the author of the devil ? He said “the devil was a liar from the beginning;” but some people say that in the “beginning,” he was an angel in heaven ! I would like some light on this subject.

But there is one other subject I had almost forgotten, and which I must notice before I sit down. I allude to the subject of eternal life, as used in the New Testament, as especially in the gentleman’s proof-text from Matt. 25. He assumes the position, (I say assumes, for he cannot prove it,) that it means the immortal life of the believer, in the future world. This, I deny, and in my last I showed clearly by reference to other places, where the phrase occurs, that it means the spiritual life of the kingdom or gospel—that it is the life which the believer enjoys in this world. In proof of his position, he says I admitted to him in a private conversation, that “eternal life” does not extend beyond this world, &c. Now, whether I did or not, is of no consequence in this debate. And if I did make such admission to him in “private conversation,” he has done what no true gentleman would do in thus bringing it into this debate ! But I now deny, so far as this debate is concerned, of ever making such admission ! I am losing confidence in the man every speech he makes, both as a gentleman and a christian. I tell him as I did in relation to another subject—it is none of his business what I say in “private conversation;” let him attend to what I say in this debate, and he will have enough to do.

I have now replied to all the points in the gentleman's last speech which, in my candid opinion, was deserving of a reply. The most of his speech was made up of assertions, scarcely ever touching my arguments. The passage I quoted from Isa. 34, which refers to the desolation of Idumea, and speaks of the land becoming "burning pitch," the "dust turned into brimstone," and the "smoke thereof going up forever," he has paid no attention to. Doubtless he will not. Perhaps he will pay no attention to the numerous passages I have introduced in my present speech, in reference to the words "everlasting" and "forever!" We shall see.

The most of his speech being made up of assertions and repetitions, I refer you and him to my last speech for a formal reply to all that has not been referred to again in this. The arguments of my last speech, I conceive, have not been touched; and until he can say something more than he did in his last, they must still remain untouched. What he said about the punishment of sin, and the reasonableness and justice in the idea of its "great duration," because the effects of some men's wickedness is of long duration, all vanishes when you recollect that in one short hour, the wickedest man can repent, be baptised, obtain remission, and escape all punishment! What now becomes of the "effects" and "consequences of a man's sins? Suppose Tom Paine had repented and got religion just before he died, what would have been done about punishing him throughout "great duration," to compensate for the "mischief done in a short time" by writing his Infidel book? You may "look at the consequences that may follow the conduct of one wicked man" and you may reason or imagine yourself into the belief that "it is reasonable" that God should punish him for a "great duration," or endlessly; but alas! he repents before he dies, and goes to heaven! Where now are your "consequences" of his wickedness? They still remain. Where now is his punishment due for these "consequences?" O, pshaw! This is all I will say. The balance of my time I give him.

MR. FRANKLIN'S CLOSING SPEECH.

BELOVED FELLOW-CITIZENS :

I now rise before you to make my closing speech on the important question now before us, after which I shall leave the question for every man to decide for himself in this great and intelligent community. I shall first pay a little attention to Mr. Manford's last speech, and then proceed to recapitulate my argument, and place it before you in as clear and forcible a manner as I can.

I cheerfully agree with the gentleman that he did not know where to begin in his last speech, and so far as any argument is concerned, his part of the debate would have been about as strong if he had not began at all. He says that he only asserts what you all know when he asserts that I have only introduced one proof text. This will do for a man who had talked as loudly about misrepresentation as he has done, but any other man could not talk so and be believed ; and it may be that he will not be believed by the time I have finished my recapitulation, or even that he is not believed now. I have introduced more than one half dozen scriptures to which he has attempted no reply whatever. In addition to this, a goodly number he has tried to examine and failed. Yet he has the assurance to stand up and face this audience and tell them that I have introduced but one proof text. The truth of the matter is, that the one proof text, Mat. 25, which seems to pierce him so horribly, has proved invulnerable, and has terrified him so that he can think of nothing else. But he tells you that he has finally succeeded in bringing me to the point. That put me in mind of the old astronomer who had watched the motions of the earth until it had performed its annual revolution, and reached the precise point where it had been just one year before, when he exclaimed to those about him, "we have succeeded in bringing it to the point at last." Just so Mr. M. succeeded in bringing me to the point at last, when I came to it of my own accord. But from the restlessness he has manifested, I should judge I was much closer to the point all the time than he desired. I know the meaning of

all that long parade. The object of it is merely to fill up time, and not to get me any nearer to the point. He, in truth, only dreaded it all the time, because he could not get me off from the point.

Mr. M. still tries to escape discussion on the meaning of the Greek word *aionion*, but there is no escape for him here. I cannot let him off to another word; yet I confess, that I feel for him, for he is conscious that he must cheat this audience some way, and get them to take the definition of another word, in the place of the word in dispute. Well, then, what is the advantage in going to it? Why not give the people honestly and candidly, the definition of *aionion*, and not go off for the definition of another word? The reason is at hand. You know the definition of that word is not the same in our lexicon; and you want the people to take the definition of *aion*, in the place of the definition of *aionion*, for no other reason under heaven, only because you know it is not the same. What reason have you given for wanting the people to take the definition of *aion* in the place of the definition of *aionion*? None under the heavens, but your bare assertion, that the two words have the same meaning; and this assertion is not correct, or the lexicographers would have defined both words alike, which you know they have not done.

The effort made by Mr. M. to escape the very word used by our Lord, and impose the definition of another word on this people, is one of the best evidences I have found, of his consciousness that he must fail, if he cannot get clear of the meaning of that word.

He tells you that he lays it down as a rule, that no adjective can mean more than the noun from which it is derived, and that I have not denied it. Well, I do deny it most positively, and I say further, that it is no rule at all, but simply his bare assertion. How has he proved it? He has not proved it all; but simply asserted it. The fact that the lexicons define two word differently, is sufficient evidence that they have different meanings, with men who regard evidence.

After all the gentleman's long parade in quoting Dr. A. Clarke, and telling what a great, learned, and good man he was, he now represents him as dishonest, because he decides against him; and accuses him with doing it to sustain his

position. I told you I would prove his sincerity in quoting Clarke. With him a man is great, learned, and good, while he can pervert his language into the service to prove Universalism, but the moment his language is quoted against him, he is dishonest!! He says he does not take the testimony of great men, only "where they testify against themselves." That is, he does not take their testimony only where they testify what they did not believe!!

In his last speech, Mr. M. set off to give us a long list of places where the word eternal is used in a limited sense; but he simply did so to fill up his speech, for I have stated that the word is frequently used in a limited sense. I have also mentioned the fact that the word endless is used in a limited sense, and so is the word perpetual and any other word in human speech. But he tells us, that he doubts whether the word means endless any place in the Bible. Well, I can very soon remove all doubts on that point, in the mind of every candid man present. When we read of "the everlasting God," the word everlasting, expresses the duration of the existence of God, and nothing else. The word in that place is used in an unlimited sense, beyond a doubt. When we read of "everlasting life," "eternal life," &c., the word expresses unlimited duration. To avoid this, Universalists have set off to prove that eternal or everlasting life is in this world; but this avoids not the difficulty; for they dare not say it will end. The word eternal, when applied to life, expresses its duration; and means just the same as our Savior did, when he said, "He that believeth on me shall never die." Will eternal life end? He dare not say it will. Well, what is the word that expresses its duration? The Greek *aionion*, translated everlasting. Everlasting life is unending life, beyond all dispute. This, I showed in my last speech, on Matt. 25. 42; but the gentleman found it convenient to pass it by silently, and made not one solitary remark upon it. I did not succeed in "bringing him to the point."

He calls upon me, to tell why we should not take the primary meaning of the word *aionion*. I was just about to ask him that very question. I just open my lexicon, and turn over honestly to the very word used by our Lord, and take the first and literal definition of the word, and read it out to the people. Now I want to know why he does not do the same. The rea-

son is at hand. This straight forward course will not sustain his position. He must try to get you to take another word, and if that will not do, you must not believe the lexicons, but take his assertion, in opposition to them. But I spare him here, for he feels his nakedness.

The gentleman has finally found an unanswerable argument. Endless punishment is impossible. But where is the proof? Why, Mr. M. says, it is impossible. You need not quote the words of Jesus, that "all things are possible with God," for Mr. Manford has proved by one of his infallible assertions that endless punishment is impossible. It cannot be, therefore, because it is impossible, and it is impossible therefore, because it cannot be! That is the way to prove things.

The word *kolosis*, translated *punishment*, means to *chastise*, to punish for the object of reformation, he thinks. That little chastisement that fell upon a million and a-half of Jews, who washed the streets of Jerusalem, with their blood. I suppose produced a great reformation in those upon whom it fell! A sorcer punishment than death without mercy will be a chastisement that will follow some men into another world, for their reformation! Grand logic this Universalian logic!!

The gentleman took the trouble to tell you that I let the expression, "this generation," pass silently. That is only another of his blunders, in his confusion. I made a statement of the proper meaning of this generation, and it stands yet, untouched by Mr. M., except his bare assertion that my statement was not correct. My statement was one that I knew every man would find correct who would look into a lexicon, and not consider it worth while to repeat it over again. I stated that the first definition of the Greek word *genea*, translated *generation*, Matt. 24: 34, was family. This, Mr. M. positively denied. Well, I now say with my lexicon before my eyes, that I was correct, as any man can see, who will be at the trouble of looking.

Mr. Manford now denies making God the author of sin, only in one sense, and accuses me of misrepresenting him. If I misrepresented him, I did it in quoting his own words; but the truth of the matter is, I did not misrepresent him at all; as you may see from his last speech. In one breath he denies that God is the author of sin, and in the next

breath declares that he is the author of sin in some sense, and tells that I believe the same. I deny it roundly; I believe no such blasphemous nonsense. And I deny the outrageous notion that God is responsible for man's sins. He talks about the character of God, but what kind of a character does he represent the Almighty as possessing? Why God is the author of sin; yet he punishes man with death without mercy; and even a sorer punishment than death, without mercy for committing sin. Yet he tells you that he is good and his tender mercies are over all! As it respects endless punishment, he has not proved that it is an evil, and his asserting it over and over, eight or ten times in a speech, does not prove it to be an evil. But he has acknowledged on the other hand, the importance of knowing it, if the doctrine be true, that we may escape it. How does he expect to escape it by knowing it? The idea is, by being a good man—by obeying the gospel. In this, he has virtually acknowledged, that the belief of the doctrine of endless punishment would make him better, and all better, in order to escape it. And that is the true state of the case. The doctrine of endless punishment has more power in subduing rebellious spirits, without any of the other high and holy considerations of the gospel, than all the Universalism in the world. This, Mr. Mansford felt, when he spoke of the importance of knowing it, if it be true.

Mr. Mansford, it appears, can see no difference between that man who repents—reforms his life, acknowledges his sinfulness and turns to God, and that man who continues an obdurate and an impenitent sinner to the last. The effect of the wicked conduct of the one, he allows is going on in the world equal with the other. Had Paine publicly and manfully confessed his error only one year before he died, it would have stripped his infidel book of nine-tenths of its power. And if Mr. Mansford would give up his Universalism, and do all he could the remainder of his life, to counteract his former teaching, as some men have done, the effect of his operations would be very different on the world, from what it will, if he pursues his course on regularly until death. And if he finds himself mistaken, as he certainly will, he will find his condition vastly different when he will stand before God. But I have already given more attention to

his last speech, than I intended. Without further ceremony, I shall proceed to review the argument.

1. Our proposition reads as follows: "Do the scriptures teach that those who die in disobedience to the gospel, will suffer endless punishment?" This proposition I divided into three, though greatly to the annoyance of Mr. Mansford. The first of these was that those who die in disobedience to the gospel, will never be saved. The second was that they will be punished after death. And the third was that the punishment will be endless. Having thus marked out my course, I proceed to the infallible oracles of God, beginning with Mat. 7: 13, 14, and its parallel, Luke 13: 23, 29. From these passages, it was shown that the very question our Universalian friends are always talking about, was presented to our Savior, in the following word: "Lord, are there few who shall be saved?" In the place of informing those who asked this question, that all will be saved, the Lord proceeded to charge them to "strive to enter in at the strait gate," assuring them at the same time, that when once the Master of the house shall have arisen up and shut to the door, they should stand without crying, Lord, Lord, open unto us, and that he should order them to depart—they should not be able to enter in.

Mr. M. contended that "the kingdom here," meant the church, and consequently, that some would strive to enter into the church, but shall not be able. I showed that this could not be, for the language of the Lord, relative to the church, is, "whosoever will, let him come," and "he that cometh to me, I will in nowise cast out." The next quibble Mr. M. made, was that if "the kingdom" meant heaven, then, the wicked go to heaven, and are cast out. But I showed that the wicked were to "stand without the door, and knock," and that it was from that position, without the door, they were to be "thrust out," and that they had never been within. This passage, Mr. M. has tried hard to answer, but has made a most perfect failure. It still stands in all its force, testifying that the wicked shall stand without the door, and knock, crying, Lord, Lord, open unto us, and shall strive to enter in but shall not be able. I have repeatedly called upon Mr. M. to point out the kingdom on this earth, where persons strived to

enter in, and were not able. This, he has not and he can not do.

2. My second argument was drawn from several passages which show the conditionality of eternal salvation. Some of these I will repeat. Matt. 6: 19, the Lord commands us to "lay up treasure in heaven." Universalism teaches, that all men shall have treasure in heaven, whether they lay it up as commanded or not. 1 Tim. 6: 17, 19, was referred to for the purpose of showing that man must do good works, in order to secure a good foundation against the time to come and eternal life. But Universalism teaches that all men will have a good foundation against the time to come and eternal life, whether they do these good works or not. In Col. 3: 1, we have a command to "seek those things which are above, where Christ sitteth on the right hand of God." But if the doctrine of my friend be true, there is no force in such a command, for all men will have those things which are above, whether they seek for them or not. Rom. 2: 7, was then referred to, as an evidence that in order that we have glory, honor, immortality, and eternal life, we must seek for them. In order to escape the force of this passage, Mr. M. contended that "glory, and honor, and immortality, and eternal life," are in this world. In order to do this, he took the position that the word translated immortality, is not the word thus translated in other places. This, we admitted; but we showed that it is the very word that is translated incorruption, some four times in 1 Cor. 15, and if he brings the immortality of Rom. 2, into this world, he also, must bring the incorruption of 1 Cor. 15, into this world.

Just so certain, then, as the "glory, honor, immortality and eternal life," Rom. 2: 7, is in the future world, Universalism is gone. No argument from any other part of the Bible can save it. And if you put that which is indicated by each of these terms in this life, I should like to know what terms refer to the future state! I quoted the words: "He that overcometh shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3: 5. In connection with this, I quoted the words: "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and can sit

down with my Father in his throne." Rev. 3: 21. This language implies conditions as strongly as any language can, and asserts, to him who can and will appreciate the force of language, that he who does not overcome, shall not be clothed in white raiment, and his name shall be blotted out of the book of life, and I will not confess his name before my Father and his angels, and he shall not sit down with me in my throne. This passage, Mr. M. has not set aside and he cannot. It was further shown, that the Lord says, "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36. This passage being true, my first position is sustained beyond the possibility of a doubt. I called your attention to Heb. 2: 2, 3, to show that there is no escape from the punishment threatened in the gospel. From Heb. 3: 11, it was shown that God swore in his wrath that the Israelites should not enter into his rest, in the earthly Canaan; and at verse 1, chapter 4, the apostle commands christians to "fear lest a promise being left us of entering into his rest, any of us should seem to come short of it." This rest remaining for the people of God, is that shadowed forth, by the entrance into the earthly Canaan, and from the expression of the apostle it is clear that a man may come short of it, or fail to enter into that rest. The words of Paul were further quoted and relied upon, Heb. 6: 4, 6. "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." On this very clear and explicit statement of the apostle, he comments as follows: "For the earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars, is rejected; whose end is to be burned." This passage received no attention from Mr. M., for the very good reason that he knows that when God declares a thing to be impossible, it is no use to contend against it. But I quoted the apostle further, Heb. 11: 26, 27, where he says, "If we sin wilfully after we have received the

knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries." On this, it was shown, the apostle gives his own comment, as follows: "He that despised Moses' law, died without mercy under two or three witnesses: of how much sorcer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?" This passage has received no attention from the gentleman, except his assertion that there can be a sorcer punishment than death without mercy in this life. Heb. 12: 14, 17 was quoted to show that we may fail of the grace of God, which passage my friend has not attempted to harmonize with his theory. Jude 12: 3 was quoted to show that some men are compared to trees twice dead and plucked up by the roots. But this, too, has been passed in silence by Mr. M. To conclude this branch of the evidence, Rev. 22: 13, 19 was quoted to show that by certain wicked conduct, a man's part may be taken out of the book of life and out of the things written in it, and the plagues written in that book may be added to him.

Now I ask again, as I did once before on this point, in the name of all reason, in view of the candor and faithfulness as well as the inflexibility of the Almighty, is it possible for any man to be saved, who has refused to "lay up treasure in heaven"—refused to "seek those things which are above," would not "follow peace with all men and holiness, without which no man shall see the Lord"—failed to "lay up a good foundation against the time to come, that he may lay hold on eternal life"—positively refused to "fear lest a promise being left us of entering into his rest, any of you should seem to come short of it"—who would not strive to overcome as Jesus overcame, and thus sit down with him in his Father's throne—the man whom "it is impossible to renew again," and who has "failed of the grace of God—whose end is to be burned"—for "whom there remaineth no more sacrifice for sin"—"in whom God will have no pleasure"—a "raging wave of the sea foaming out his own shame; twice dead and plucked up by the roots, for whom is re-

served the blackness of darkness forever"—for "whom nothing remains but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries"—whose "part is taken out of the book of life, and out of the holy city, and out of the things written in the book of life," who shall suffer a "sorer punishment than death without mercy"—for whom there is no "repentance, though sought with tears," and who shall stand without and knock at the door, after the master shall have risen up and shut it to, and cry, Lord, Lord, open unto us, and to whom the Lord will say, "depart, ye workers of iniquity, I never knew you"—I say, is it possible that such can ever be saved? If so, then human speech is incapable of expressing any thing but salvation; for such language is just as far from salvation as it can be.

2. I quoted several passages in the second place to show certainly that God will punish man after death. As these were quoted on the first proposition, and as my time is running near to a close, I shall simply refer to them. 2 Tim. 4: 1, speaks of the judgment of the *dead*. Acts 10: 42, declares the same. The rich man and Lazarus were referred to for the same purpose. Rev. 21: 8, was adduced on the same point, in connection with Rev. 20: 12. Some other passages were also quoted touching this point, all of which stand in full force, not being the least impaired by any thing said by Mr. M.

Now, if the most clear and explicit language of the book of God can establish any proposition that Jesus Christ "shall judge the quick and dead"—that "Christ was ordained of God to be the judge of quick and dead"—that "it is appointed unto men once to die, and after this the judgment"—that a man died and was buried; and in hell he lifted up his eyes, being in torments—that it is a "doctrine of lies, and strengthens the hands of the wicked, that he should not return from his wicked way to promise him life"—that "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolatrors, and all liars, shall have their part in the lake that burns with fire and brimstone; which is the second death,"—that the dead, small and great, shall stand before God, * * * and be judged

judged out of those things written in the books, according to their works."

3. On the duration of punishment, I quoted Matt. 25: 46. "These shall go away into everlasting punishment: but the righteous into life eternal." On this point, I showed that the same Greek word, *aionion*, which expresses the duration of punishment, also expresses duration of life, and that the life and punishment both belong to the same state. This Mr. M. admitted. I then proceeded to give a definition of the Greek word *aionion*, which was found to be "unlimited as to duration.,, This Mr. M. has attempted to meet in no way only to escape to *aion* in the place of *aionion*. But for this he has given no good reason. His course has been to assert that the two words mean the same, but for this assertion he has given no reason but his own bare assertion that the adjective can have no other meaning than the noun ; but this is proved false by the lexicons, which give different meanings to these words. But Greek lexicons are no authority compared with his bare assertion! But I relied not alone on the lexicons, but referred to Heb. 7: 16, 17, where Paul justifies himself for saying Christ was made a priest "after the power of an endless life," by quoting the words of David—"Thou art a priest for ever." In this passage he makes the words "endless" and "forever" the same in meaning. But here Mr. M. thought he saw where I had done the same in substance as he had done in going to another word, because the Greek word in this passage is *aiona* and not *aionion*, but if he will look into his lexicon he will see that *aiona* is defined with *aionion*, and consequently the definition is just the same, but he goes to another word with another definition. I am aware that it is hard to rob him of this his only attempt to escape, but truth requires that it should be done. I also have referred to 2 Cor. 4: 6, to show that Paul defines the things which are seen, temporal, and the things which are not seen, eternal. Then I contend that those temporal punishments that Mr. M. speaks of are not the punishments the Savior speaks of in my proof-text, for it is eternal punishment, and not tempora. This he has not deigned to notice, but has filled up his time, in telling you that I have only offered one proof-text. As I before observed, he has taken the position that the "eternal life" in Mat. 25: 46, is cotemporary with the "everlasting punishment," and that both are

in this world, but he dare not say that eternal life will ever end, or that it is not endless. I have showed that the same word, in the lips of the same speaker, in the same sentence, is used to express the duration both of the life and punishment. This word must be used in the same in both places in this sentence beyond all dispute, and that it expresses the duration of the life, and that that life is endless, cannot be denied by any man living. Just so certain then as the duration of the life mentioned in this passage is endless, the punishment is endless. The very same word, then, that expresses the duration of the life of the righteous also expresses the duration of the punishment of the wicked. Indeed the same word is used to express the duration of the existence of God, and that it does not mean endless here no man who has any regard for truth can affirm. The effort that Mr. M. attempted to make by showing that the same word is used sometimes in a limited sense, can be made relative to any word in human speech. The word endless is used in the scripture in a limited sense, but who would attempt to get its proper meaning from such a use?

I then referred to the use of the words forever and ever, as found in Rev. In doing this, I showed that these words express the duration of the life of God, the life of Christ, and the praises of God with the reign of Christ. The only effort Mr. M. made here was to try to show that the reign of Christ would come to an end, and consequently that the word could not mean endless. But beyond all dispute, when it is applied to the duration of the life of God, it means endless. Still further, I showed from Isa. 9: 7, that "of the increase of his government there *shall be no end*," and the reason assigned for this statement just below, is that he shall sit upon the "*throne of David forever*." To this I will just add the words of Daniel, Dan. 7: 14; "His dominion is an everlasting dominion, which *shall not pass away*, and his kingdom that which shall not be destroyed." If this is to be relied on, there is an end to the gentleman's quibble. The same words then, in the same book, from the pen of the same man in reference to the same state, that the Spirit of God used to express the duration of the life of God, are used to express the duration of the punishment of the wicked. I ask again, then, by what rule does any man admit those

words to mean unlimited duration in ten places in the same book, in reference to the same state, used by the same man, and then deny that it has the same meaning in the three places where it applies to punishment? Certainly by no rule or law of language whatever, only a determination to have the discussion in a certain way.

That the soul and body of man may be destroyed in hell after death, where the worm dieth not and the fire is not quenched, where he will suffer eternal punishment, and be tormented forever and ever, is just as certain as that the Bible is a revelation from God. Whoever shall be the miserable victims of this fierce vengeance of God, most certainly will be without any thing to ground a hope of escape upon. I ask, then, what language the Almighty could have used to express the duration of the punishment of the wicked that would have been more forcible than that to which I have referred? I do not know any way that endless punishment could have been expressed more clearly, than it is expressed in the Bible.

Beloved neighbors, you have now heard us present what we have to say on this great question. You have heard Mr. M. acknowledge the superiority of the importance of knowing it, if I am right, and you have heard him admit how much less the importance of knowing it, if he is right. The reason why he admits it to be so important to know it, if I am right, is that we may obey the gospel and thus escape punishment; and on the other hand, the reason why it is of so little importance to know it, if he is right, is that it will not make any one any better if he does know it.

You have seen the close places Mr. M. has been in, in this discussion; and that in many instances he would not acknowledge that he believed plain passages of scripture. Indeed, he could not, without giving up his theory. You must now decide for yourselves, and my prayer is, that you may decide in such a way as you will be satisfied in life, in death, and in the morning of the resurrection.

The subjects we have discussed, have been before me some twelve years, and I know that I have looked at them with candor; and look upon it as my duty, now that we are about to close the debate, to assure you that I am happy in thus having made this effort in defence of truth and righteousness; and, although I have received the most insulting

language, I have tried to keep in the spirit of my master, and not return railing for railing.

Gentlemen, moderators, you have my most grateful thanks for the respectful and dignified manner you have presided in this discussion. And you, my fellow-citizens, have my most sincere thanks for your patient attention.

My prayer to the giver of all good is, that this discussion may be the means, under God, of enlightening mankind and promoting righteousness in the earth. To the great name of God, through Jesus Christ, be the honor and power everlasting. Amen.

MR. MANFORD'S CLOSING REPLY.

LADIES AND GENTLEMEN :

The gentleman tells us that he has introduced more than *one* proof-text. I again tell him, what every one in the congregation knows to be correct, that he has produced *only one proof-text* on the proposition before us to-day, and that is Matt. 25: 46. That is the only passage he has cited that relates to the *duration* of punishment, the subject of our present discussion. The other texts he has read say nothing about the *duration* of punishment, and therefore are not proof-texts. If his views of them all are correct, they would not come within a thousand miles of proving that any of mankind will suffer *endless misery*. It is perfect folly, then, to call them *proof-texts*. Every one knows that they are not. He promised in the beginning to do the very best he could for his cause; and he thought he could do it ample justice, as he has studied it faithfully twelve years. His ardent and laborious studies by day and by night, for twelve long years, accompanied by the laudable aspiration to do something *great*, has armed him, he thinks, with one evidence that the God of heaven will torment a portion of his own offspring, without mercy and without end! Without doubt the gentleman has done

the best he could; and if he could have mustered *one more* proof of his darling theme, he would gladly have done so. You must not, therefore, blame this advocate of endless wo, for not doing better. But as the good Book is so barren of this principal item of Partialism, I hope the gentleman hereafter will think and preach *less* of the devil and his kingdom, and *more* of Christ and his kingdom. The Bible is full of Christ and of heaven, but, according to Mr. Franklin, the eternal kingdom of darkness, as the doom of men, is only *once* spoken of.

But the gentleman is more successful than St. Paul was, an Apostle of Christ. He studied the Gospel some *thirty* years, and it is a fact, that he never spoke of hell but *once*, and then declared that it should be *destroyed*. If any one doubts this, let him read the Apostle's sermons and epistles, and he will be convinced that I speak the truth. Still he affirms that he had "*not shunned to declare ALL the counsel of God.*" Acts 20: 27. Perhaps Mr. F., when he shall have studied the Revelation of God as long and as faithfully as St. Paul did, he will have learned that the doctrine of endless torments compose no part of God's counsel.

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian spring."

But I have already shown that my friend's sole proof-text falls far short of sustaining his proposition. Testimony on testimony has been presented, proving beyond the shadow of a doubt, that the word *everlasting* does not signify *endless duration*; and you all know how *weak* and *contemptible* have been his quibbles; for it would be a prostitution of language and common sense, to call his insipid talk on that subject arguments. The course he has pursued on this subject is worthy only of his creed.

He says, with effrontery truly astonishing, that I have "tried to escape discussion on the meaning of the Greek word *aionion*," rendered *everlasting*. He knows, as well as he knows I am now speaking, that there is not one word of truth in that remark. I have proved, over and over, that the term *everlasting* does not mean *endless duration*. I proved this from Watts, Macknight, and others. In my last speech I

cited many passages from the Bible, demonstrating that the word signifies limited duration of time. Trying to escape ! Does the man think you are all dumb ? The gentleman says that lexicons define *aion* and *aionion* differently ; but in that he is much mistaken. I will give the primary signification that several lexicons give those words :

DONNEGAN.—*Aion*—time. *Aionion*—long duration.

PICKERING.—*Aion*—an age. *Aionion*—long duration.

SCHREVELINS.—*Aion*—an age. *Aionion*—long duration.

HINKS.—*Aion*—a period of time. *Aionion*—lasting.

GILES.—*Aion*—time. *Aionion*—lasting.

LUTZ.—*Aion*—an age. *Aionion*—durable.

There, all these authors define those terms exactly alike. Their definitions vary only in words, not in meaning ; and not one of them gives endless duration as the proper meaning of either of those terms.

He reiterates his stupid assertion, that a noun and the adjective derived from it, are two different words ! If he would give the science of grammar a little attention, he would be heartily ashamed of that assertion. Every one who makes any just pretension to letters knows that an adjective is only a modification of a noun ; the same used in another form. I sometimes think my ears deceive me when I understand him to assert that adjectives are not derived from nouns. Every school-boy and school-girl knows better than that. I can see some of them nodding assent to what I say. Dr. Franklin, you had better leave this pulpit, set at their feet, and learn of them. Open any grammar, and you will find it written, that "Adjectives are derived from nouns." As they are derived from nouns, they, of course, get all their meaning from the nouns whence derived. For your own credit deny this no longer.

It does seem to me that there can be no longer any doubt concerning the primary meaning of the word *everlasting*, with those whose minds are influenced by testimony, for that is all on one side—all proves that that word properly signifies limited duration, not endless.

He admits that the word *everlasting* is "frequently used in a limited sense." How does he know it is not used in that sense in the passage before us—"these shall go away into everlasting punishment." I have proved that to be its signification

in that text, from a variety of testimony, most of which he has paid no attention to. But he thinks because the Bible speaks of the "everlasting Father," everlasting sometimes signifies endless duration. If it does bear that meaning in such connection, it does not follow that it means endless when applied to punishment. But I do not rely on that ambiguous term to prove the endless existence of God, but on expressions that admit of no limitation. For example—Paul says: "And changed the glory of the incorruptible God into an image made like to corruptible men, and to beasts and to birds, and creeping things." Rom. 1: 29. Here the nature of God is contrasted with the nature of earthly beings. They are corruptible, but he is incorruptible. "Of old thou has laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure: Yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall change: but thou art the same, and thy years shall have no end." Ps. 102: 27. Here the existence and character of the heavens and earth are contrasted with those of the Almighty. They shall "change" and "wax old," "but thou art the same; "they shall perish, but thou shalt endure;" "thy years shall have no end." By such language do the scriptures teach the unchangability and endless existence of God. But the Bible no where says that the sufferings of men will have no end, but it does say that the "wickedness of the wicked shall come to an end," and consequently their sufferings also will end. Neither should we rely on the term in question to prove the endless existence of the soul.

The bible employs other terms to teach that truth. "An inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter 1: 4. But no where do the sacred writers assert that the life of the damned in hell will be incorruptible, and that their miseries will not fade away. These terms, applied to the existence of God and to the life of the soul, admit of no limitation. But this cannot be said of the word everlasting, and therefore it being applied to beings that are endless in their nature, is no evidence at all that the word means endless. Mr. Franklin ought to be logician enough to know this.

In regard to "everlasting life," I have proved, I think to the

satisfaction of all present, that it is the life of the gospel kingdom, of the gospel age, and is consequently enjoyed on earth. Jesus says, "he that believeth on me hath everlasting life." On the other hand the punishment spoken of in Matt. 25: 46, is the terrible tribulation and fiery indignation that heaven has awarded to the house of Israel. They have suffered those judgments many ages, but we are assured that "when the fulness of the Gentiles shall have come in all Israel shall be saved." Then the punishment will end.

Yes, endless punishment is impossible. God cannot inflict it, for he is Love. It is said to be impossible for God to lie, because he is a God of truth; so it is impossible for him to torment a portion of his own offspring without mercy and without end, because he is a God of Love. A devil might do so, but the Creator of the universe cannot.

He tells us what he has said to-day about "this generation" in Matthew 24. Now, be it known, that there has nothing been said to-day on that subject. Day before yesterday, when we were discussing the first proposition, that phrase was under consideration, and he was driven from every position he took on it by the force of testimony. He feels *sore* about the way he was "used up," and I refer you to what was said on that subject then as a sufficient refutation of his last assertion.

All his trash about my contending that God is the author of sin I have stopped to consider once or twice, and shall spend no more time on that subject. *His* creed makes God the author of endless sinning and endless suffering. According to it, God made the prison of damnation he contends for, created its devils and sustains their lives, and will plunge into that den of every abomination a large part of mankind, where they must sin and suffer endlessly! He will not permit the devils or the damned souls to cease sinning and learn to do well; but they must sin and suffer as long as God's throne shall stand! If this is not blasphemy, what is it? And if any characters deserve all the horrors of such a hell it is those who thus slander the God of Heaven. May God forgive Mr. Franklin for thus falsely charging him! Father, forgive him, for he knows not what he does! To cap the climax of absurdities, he has the boldness to say that enduring, endless punishment would not be an evil! Good heavens!

What can be an evil, then? If endless sinning, endless weeping, and endless suffering would not be an evil, what is or can be an evil? He is the first man that ever I heard say that endless punishment would not be an evil. He must be *insane!*

“Endless wo has a good tendency!” What an absurdity! I never thought or admitted such a falsity. A belief in that cruel dogma has caused more sin and suffering than all other causes combined. It is the parent of countless abominations, being an infinite abomination itself.

“Had I a hundred mouths, a hundred tongues,
A voice of brass, and adamantine lungs ;
Not half its frightful scenes could I disclose,
Repoat its crimes, or count its dreadful woes.”

It is built on the worst of passions—selfishness, retaliation, cruelty, revenge; and it fosters those evil passions, and a great many more, in the human heart. When the sun covers the earth with a mantle of darkness; when ice scalds and fire freezes; when copious showers parch the ground, *then* may the doctrine of endless sin and damnation produce love and virtue. If it is *true* of course we should know it, and for the same reason that we should know that a serpent lays in our path, or that there are murderers in our house. If *Universalism* is true, we should know it, for the same reason that we should know that dear friends are alive, when we supposed they were dead, or that a prodigal has returned, when we supposed he was past redemption; or that great blessings are in store for us here, when we thought that tears and sorrow were our only doom:

Mr. Franklin informed us that part of his first proof-text was, “Are there few that *shall* be saved?” and he told us that he got this from the “infallible oracles of God.” I will inform the gentleman that that passage is taken from the fallible oracles of Partialism—from the same volume where the following scraps may be found: “If you die in your sins, where God and his Christ are you cannot come. God out of Christ is a consuming fire. As the tree falls so it shall lie. No self-murderer shall enter the kingdom of God. As death leaves us, so judgment finds us. There is no change after death. Total depravity, triune God, trinity, original sin, endless hell, eternal hell, endless suffering, un-

pardonable sin, endless punishment, endless misery, endless death, eternal death, death that never dies."

The question in the Bible is, "Are there few that *be* saved?" not "*shall* be;" and we all know that according to the scriptures, christians enjoy a *present* salvation,—are *now* saved. "By grace ye *are* saved," "To us who *are* saved." and similar expressions, abound in the Bible. But Mr. F. can think of nothing but a salvation from an endless hell, an angry God, and the clutches of an almighty devil. Well, let us see how he got along with the balance of his first proof-text. He done wonders according to his account; and well he might after such a hopeful beginning. He told us that the "kingdom" out of which some would be thrust was heaven; I replied, that if he was correct, the wicked Jews—the persecuters and murderers of Christ, would go to heaven in all their sins, and after remaining there awhile, would be *cast out*; for Jesus says, "There shall be weeping and gnashing of teeth, when *ye* (the wicked Jews) shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and *ye yourselves thrust out.*" Luke 15: 28. Listen, O earth, and hear his reply. "They would stand *outside the door* and from that position be *thrust out of the kingdom !!!*" Was not that a bright idea! But how in the world could the Jews be *thrust out* of the kingdom if they were never *in* it? I took the ground, as every reasonable person must, that the kingdom was not heaven, but that kingdom of which the Bible so frequently speaks, that is erected in the earth. The Jews were once in that kingdom, but it was taken from them and given to the Gentiles, and the door is now shut to the ancient people of God. Mr. F. flatly contradicts the Bible, for he says the kingdom was never taken from the Jews, and that they can all now enter it! The Bible teaches exactly the reverse.

He says he quoted several passages that speak of the conditions on which heaven is to be obtained. I showed that not one of them refers to the future state, but to the privileges and blessings of the gospel kingdom. He even contended, according to his last speech, that immortal life is conditional! He cited these words, "Seek for glory, honor, *immortality.*" Rom. 2. He contended that this refers to the future state, and that no one could be immortal there

without *seeking* for it here! This is his faith according to his last speech: The soul of no one is *naturally* immortal, and no one will ever be immortal without first seeking for it. Consequently, all who do not seek for immortality will continue mortal, and therefore will not suffer endlessly. If the gentleman believes what he said on that subject, he is a disbeliever in endless punishment. He contends that all who *seek* for *immortality* will be saved, and none others, and hence it follows from his premises, that the balance of mankind, including infants, idiots, pagans, all the *wicked*, who do not seek for it will not be immortal but mortal, and consequently will not live *endlessly* in heaven or hell, but be annihilated. I charge Mr. Franklin with believing in the doctrine of *annihilation*. Perhaps he believed in endless punishment when this discussion commenced; but he has now renounced it and advocates the annihilation of part of mankind. He is *progressing*, for it would be far better to annihilate those that cannot be saved, than to torment them without relief and without end. I hope Mr. Franklin will *grow in grace*, till he come to a knowledge of the *whole truth*.

In regard to the word *immortality*, I have showed that the original is several times translated *sincerity*; and that it bears that signification in this passage; but he was careful not to notice this in his recapitulation. If he had done so, it would have saved many words; but then it would have upset all he wanted to say.

In Mr. F.'s last speech, we had a first rate specimen of scrap preaching. He reminded me of the gentleman who tried to prove from the Bible that it was right to commit self-murder. Said he, "It is said that Judas went and hanged himself; and in another place it is written, 'Go thou and do likewise'—therefore, we are commanded to kill ourselves." These quotations just as clearly prove that self-murder is a divine command, as do those half sentences from the Bible that Mr. Franklin put together, from all parts of the scriptures, prove the endless damnation of half of mankind. If I may be allowed the liberty he takes with the Bible, I can prove it is right to commit every abomination ever thought of; but this is not the way to read or understand that blessed volume, and those who take such liberties with it, shamefully abuse it. I repeat, not one of those passages

he half quotes, relate, in any way whatever, to the proposition before us.

His boasting of what he has done, reminds me of a certain phrenological lecturer. He said, "There are but three truly great men in the United States. One of them is Daniel Webster of Boston; the second is Henry Clay of Kentucky, and modesty forbids that I mention the third." So Mr. F. don't like to tell us in so many words that he is a great man, but he certainly is an astonishing genius if he did half that he boasted of having accomplished.

He told us what he had done with Matt. 25, 46; but he forgot to add that he totally failed to show that that passage sustains his proposition, and that that was his only proof-text. He says, I "attempted to meet him in no way to escape to *aion* in the place of *aionios*." There is not only no sense or syntax in this sentence, but the idea intended is false in every particular. He can have no regard for a truthful reputation, so it seems to me, or he would not have made that false assertion. Every one of you know that I proved,

1. That *aionion* signifies limited duration; because it is derived from a noun bearing that meaning.
2. Because many lexicons give it that definition.
3. Because several orthodox writers so define it.
4. Because that is its common meaning in the Bible.

I dwelt on each of these evidences, and yet Mr. Franklin says I said nothing about that word, but escaped to another! He will wish that sentence had never dropped from his lips. But he went to *aiona* to get the meaning of *aionion*, and hence did exactly what he condemned me for doing! He says they are both one word, but no more so than *aion* and *aionion* are, as he would not deny if he knew more about language. As he has simply repeated his old assertion about forever in Heb. 7, without replying to what I have said, I refer you to my remarks on that subject. If he could have replied he undoubtedly would have done so.

All his reasoning in favor of everlasting, meaning endless duration, in Math. 25, I will apply to the levitical priesthood, for that is called an everlasting priesthood, and prove just as clearly that it is in force now, and will be to all eternity, as he has proved that punishment will be endless. I will quote his words with the necessary alteration to suit the subject.

The priesthood is thus spoken of in Exod. 40, 15. "For this anointing shall surely be an everlasting priesthood." "Here the Almighty affirms that the Levitical priesthood should be an everlasting priesthood, and everlasting is taken from the same original word that eternal is, in Matthew 25, 46, where Jesus says some should have "eternal life." Now it follows that if everlasting, when applied to that priesthood, means limited duration, it must bear the very same signification when applied to life in Math. 25. The same word is used to express the duration of the priesthood and the life. This word must be used in the same sense in both places, beyond all dispute; and that it expresses the duration of the life, and that that life is endless, cannot be denied by any living man. Just so certain then, as the duration of the life in Matt. is endless, the priesthood is also endless. The very same word then, that expresses the duration of the life, also expresses the duration of the priesthood. Indeed the same word is used to express the duration of the existance of God, and that it does not mean endless here, no man who has any regard for truth will affirm.

"The offset that Mr. Manford attempts to make by showing that the same word is used sometimes in a limited sense, can be made relative to any word in human speech. The word *endless* is used in the Scriptures in a limited sense; but who would attempt to get its proper meaning from such a use?—To show that everlasting means endless when applied to the old priesthood, I referred to the use of the words forever and ever, as found in Revelations. In doing this I showed that those words express the duration of the life of God, the life of Christ, and the reign of Christ. The only effort Mr. M. made here was to *try* to show that the reign of Christ would come to an end, and consequently that forever and everlasting do not mean endless, and therefore, that the Mosaic priesthood should come to an end, although God affirmed it was *everlasting*. I will just add the words of Daniel, Dan. 7:14. "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that shall not be destroyed." If this is to be relied on, there is an end to the gentleman's quibble. The same word, then, in the same book, that the spirit of God used to express the duration of the old priesthood, is also used to express the duration of the life of God, and

therefore if the priesthood will end the existence of God will also end! I defy mortal man to avoid the conclusion. I ask by what rule does any man admit that a word in one place means unlimited duration, and in the other limited duration? Certainly by no rule or law of language whatever; but it is only a determination to have the decision in a certain way. All who deny that the Mosaic priesthood is abolished disbelieve the Bible, the plain declaration of the Almighty, and are infidels at heart, for he has informed us in the most positive terms that it should be an EVERLASTING PRIESTHOOD; and God does not *say* one thing and *mean* another. I hope Mr. Mansford will repent of his sins, no longer charge God with deception, and spend the balance of his days in counteracting his former teaching, as some men have done before him. But if he should be obstinate and persist in his *wicked* course till death, he will surely find at the judgment seat that he was greatly mistaken, that everlasting mean endless when applied to the priesthood of Aaron as well as when applied to the life in Matt. 25." There, I appeal to every one if Mr. Franklin's reasoning in favor of everlasting means endless duration when applied to punishment, does not apply with *equal force* to that word when applied to the old priesthood. They are the same words in both places. If Mr. F. is right concerning everlasting, Christ was an *impostor*, because he professed to *abolish* the *everlasting* priesthood of Aaron, which he did not do, if everlasting signifies endless duration. I can prove that Jonah is now in the whale, that the hills and mountains will stand endlessly, that the Jewish temple is now standing on Mount Zion, that the servant will serve his master through all time and eternity, that the Jews are now in Judea and will remain there to all eternity, that the Jewish passover should be observed now and henceforth through all coming time, by the very same process of reasoning that Mr. Franklin has tried to prove that punishment will be endless. But everlasting, he admits, means limited duration when applied to the priesthood, temple, hills, &c.; and so do I; and I also contend it means the same when applied to punishment; and Mr. Franklin would do the same did not his creed interdict it.

A few words and I will close. There are some almost infinite differences between the faith of my friend and the faith

of which I am an humble advocate. The one is contrary to the better feelings of our nature, and seems to the reasoning mind an infinite absurdity. The other fulfils the most enlarged desires of the purest and most benevolent souls, and fully reconciles all the ways of God to man; removing all doubts which the present existence of evil may have thrown around the goodness of God. The one engenders superstition, bigotry, and intolerance, and fills the mind with gloomy doubts, sad forebodings, and destructive fears. The other has no affinity with superstition and cannot exist with it. It teaches that all men are brethren, and that all have a common Father; hence, it is entirely opposed to everything like bigotry or intolerance; it dispels all doubts, bids all our forebodings cease, and effectually destroys every tormenting fear. The one has had for its strongest advocates the fiercest despots, the most savage and cruel tyrants, and the most furious and unrelenting bigots that have ever disgraced the earth. The other has never had any such votaries, and could not have from the nature of the doctrine itself. The one teaches: *First*, Either that God had a bad and cruel design in creating man, and that that design will most certainly be accomplished. *Or secondly*, That He had a benevolent design, but will not be able to accomplish it. *Or thirdly*, That He had no design whatever. The other teaches that God had a great and good design in creating man, and that His designs cannot be frustrated; for "He doeth his will in the army of Heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto Him, What doest Thou?" And what "His soul desireth, even that He doeth."

Of one it may be truly said that it were better if it should prove *false* than *true*! Of the other this could not be said with any semblance of truth. The one fosters and cherishes the spirit of partiality, cruelty, and retaliation. The other inculcates the spirit of universal love, kindness, and forgiveness, as its crowning principles.

The one sharpens the sting of death. The other *takes away* the sting of death.

The one acknowledges Christ to be the Savior only of those that believe. The other that He is the "Savior of *all men*, especially of those that believe;" and that Christ could not be an "especial" Savior, unless he was the Savior of *all*.—

The one teaches that endless sighs and groans shall forever ascend from the caverns of horror and the regions of black despair. The other teaches that "every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall he "heard saying, Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and forever."

The one teaches that the Devil shall be king forever, and that nine-tenths of all rational intelligences shall be his subjects. The other teaches that the Devil and all his works shall be destroyed, and that God, who is Love, shall be "*all in all.*"

The one runs the line of endless separation between families and friends, fathers and sons, mothers and daughters. The other teaches that all shall meet again—that the links of affection shall again be united in one golden chain, which shall bind all hearts in one universal bond of love.

The one teaches that Christ will never be able to accomplish his mission. The other teaches that "He shall see of the travail of his soul, and shall be *satisfied.*" It teaches also that Christ shall reign "until he hath put all enemies under his feet," and that "the last enemy that shall be destroyed is death." "Then shall come to pass the saying, O death where is thy sting; O grave where is thy victory?" Then shall all the ransomed of the Lord return and come unto heavenly Zion with songs and everlasting joys upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. AMEN.

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